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ספר איוב

THE BOOK OF JOB

ספר אירוב

with introductions by

MOSHE GREENBERG

JONAS C. GREENFIELD

NAHUM M. SARNA



Philadelphia 5740 / 1980

THE BOOK OF JOB

A NEW TRANSLATION
ACCORDING TO THE
TRADITIONAL HEBREW TEXT

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Preface

In 1966 The Jewish Publication Society of America set up a committee of translators for *Kethubim* (*The Writings*)—the third part of the Hebrew Bible. The committee comprised Professors Moshe Greenberg (now of the Hebrew University), Jonas C. Greenfield (now of the Hebrew University), and Nahum M. Sarna of Brandeis University. Associated with them were Rabbis Saul Leeman, Martin Rozenberg, and David S. Shapiro of the three sections of organized religious Jewish life in America. Dr. Chaim Potok served as secretary of the committee.

The present English rendering of Job—published now in advance of its inclusion in the forthcoming edition of the committee's *Kethubim*—is a new version, not a revision of an earlier translation. It is based on the received (Masoretic) Hebrew text—its consonants, vowels, and syntactical divisions, although on occasion the traditional accentuation has been disregarded in favor of an alternative construction of a verse that appeared to yield a better sense. Such departures from the accentuation were made by many earlier Jewish commentators and translators.

The entire gamut of Job interpretation, from ancient to modern times, Jewish and non-Jewish, has been consulted. The results of modern study of the languages and cultures of the ancient Near East have been brought to bear on the biblical word wherever possible. In judging between alternatives, however, just as antiquity was not in itself a disqualification, so modernity was not in itself a recommendation. When the present translation diverges from recent renderings (as it frequently does), this is due as much to our judgment that certain innovations, though interesting, are too speculative for adoption in the present state of knowledge, as to our commitment to the received Hebrew text (a commitment not made by most recent translations).

For many passages, our as yet imperfect understanding of the language of the Bible or what appears to be some disorder in the Hebrew text makes sure translation impossible. Our uncertainty is indicated in a note, and alternative renderings have sometimes been offered where the Hebrew permits them. However, emendations of the text have not been proposed and notes have been kept to a minimum.

The style of the translation is modern literary English. An effort has been made to retain the imagery of the Hebrew rather than to render it by English equivalents and approximations alien to the biblical world.

Consistency in rendering Hebrew terms was an aim but not an

unqualified rule. Where its employment would have resulted in encumbered or awkward language it was abandoned.

The interpretation of the text and meaning of Job posed extraordinary, to us at times insuperable, difficulties. We know, too, that we have not conveyed the fullness of the Hebrew, with its ambiguities, its overtones, and the richness of meaning it carries from centuries of use. Yet we do hope to have transmitted something of the directness, the simplicity, and the power that are so essential to the sublimity of the Hebrew Book of Job.

Committee of Translators
Kethubim (The Writings)

Tammuz 5739 / July 1979

The Book of Job:

General

Introduction

NAHUM M. SARNA

THE NAME

Biblical tradition has failed to preserve the name of the incomparable genius who was the author of the Book of Job. Not surprisingly, some rabbinic teachers felt that only one of the stature of Moses himself was worthy to be connected with so sublime and consummate a work (Baba Batra 14b). Even its original title is uncertain. The Book of Job (*Sefer Iyyob*, *Iyyob* for short) is the sole name that has come down to us, which is only fitting, since its towering hero dominates the work from first to last.

The interpretation of the name itself is not at all certain. One is tempted, of course, to invest it with symbolic meaning, and to connect the Hebrew *Iyyob* with the stem 'YB, "to be hostile," "to suffer hostility," which is exactly what the rabbis of the Talmud did, albeit playfully (Baba Batra 16a; Niddah 52a). But there is another, more likely, possibility. The name Job, in an early Semitic form ('ay'ab), has been widely attested in the ancient Near East over a long period of time. It was borne by a Canaanite chief as early as around 2000 B.C.E., as is mentioned in an Egyptian Execration text. It also belonged to a prince of Ashtaroth in the Bashan, according to an Amarna Letter (256.6), and various other personalities of the same name are recorded in cuneiform texts from Mari and Alalakh, in the alphabetic texts from Ugarit, and in South Arabian and Thamudic inscriptions. The manner of writing "Job" in cuneiform suggests that it is to be interpreted as a compound of 'ay and 'ab, meaning, "Where is the [divine] Father?"—an appellation not inappropriate for that anguished biblical soul who cries out for divine justice.

ITS PLACE IN THE CANON

In spite of the daring and controversial nature of its contents, the propriety of including the Book of Job in the biblical canon seems never to have been called into question. It has always occupied an honored place in *Kethubim*, the third section of the Hebrew Scriptures. Because of its size, Job joined Psalms and Proverbs to form "the great writings" (Berakhot 57b). The oldest surviving list of *Kethubim* places the book between these two (Baba Batra 14b; Gittin 35a), but offers no explanation for this order. Perhaps a theory of chronological sequence was the determining factor, or perhaps it was to allow books ascribed to Solomon to be clustered together thereafter. At any rate, it appears thus in the

Aleppo Codex (10th century C.E.), the Leningrad Codex B (1008 C.E.), and also, generally, in the Spanish Bible Codices. Ashkenazi manuscripts and the printed editions, however, place Job after Proverbs.

THE TARGUMS TO JOB

Despite its difficult language, the popularity of the book must always have been considerable, for translations into other languages already existed in the time of the Second Temple. A famous report of one such translation comes from the writings of the Tanna R. Yose son of Halafta, who was a student of R. Akiba (d. 135 C.E.). He relates that his father, Halafta, once went to visit Rabban Gamaliel II, in Tiberias, and found him reading a Targum scroll of Job. Thereupon, Halafta recalled a story about Rabban Gamaliel I, who was once sitting on a step on the Temple mount when a translation of Job was brought before him. Displeased, he ordered that it be secreted under a row of stones (Tosefta Shabbat xiii, 2).

Unfortunately, neither the language of the translation, whether Aramaic or Greek, nor the reason for the patriarch's displeasure has been preserved. But the story has acquired added interest in light of the Aramaic Targum to the Book of Job that turned up in Cave XI at Qumran from the library of the sect that occupied the site in the last centuries of the Second Temple. There is no way of knowing, of course, if any connection exists between this version and the one seen by Gamaliel I. The Qumran document is very fragmentary, and the first sixteen chapters are missing. Nevertheless, what has remained indicates that it was made from a Hebrew text remarkably close to our received text. There is no connection between these ancient Targums and the present Aramaic version, printed in the rabbinic Bibles, which derives from the early Middle Ages.

THE NARRATIVE BACKGROUND

The Book of Job is made up of two distinct parts, prose and poetry. The author has chosen the prose style as the vehicle for the narrative Prologue (chs. 1–2) and Epilogue (42.7–17) that encase the main body of the work, which is the poetic disputation (3.1–42.6). The story is simple. Job is a saintly man of considera-

ble means. Because the Accuser (the “Satan”) challenges the disinterested nature of his piety before the heavenly assembly, God permits Job to be tested by a series of disasters that deprive him of his children, strip him of his worldly possessions, and leave him the victim of some horrible skin disease. Despite this crushing burden of misfortune, no word of impiety, of questioning God’s actions, escapes his lips.

When his wife suggests that he renounce God and thereby put an end to his sufferings, he soundly rebukes her, and reaffirms his simple, unshakable faith: “Should we accept only good from God and not accept evil?” he asks. Three of his friends learn of his unutterable misery, and they travel from their respective lands to be with him and to console him. After a week of uninterrupted, somber, and obviously reflective silence, our hero finally unburdens himself, and he curses the day of his birth.

The Epilogue is quite brief. It opens with the implication that Job and his friends have engaged in serious discussion. God takes the side of Job, who now becomes an intercessor on behalf of his friends. He is then doubly recompensed by God for all his losses, becomes the father of more children, and lives to a ripe old age, enjoying the company of his great-grandchildren.

There is clearly some discrepancy between the stoic figure of the Narrative and the fiercely argumentative, accusatory Job of the Poem. The explanation is not hard to find. The author has made use of an earlier story for his own theological-philosophical purposes. Who is this man named Job? All we know is that he lives in the land of Uz. Neither the name of his father nor any chronological information is given.

Where the text fails us, speculation fills the void. The Greek translation bears an addendum identifying Job with Jobab son of Zerah, the second king of Edom (Gen. 36.33), and this fancy must have circulated among the Jews of the Middle Ages, for Abraham ibn Ezra (1092–1167) takes pains to refute it. In talmudic literature, the entire spectrum of chronological possibility is covered, beginning with the time of Abraham and continuing into the age of Jacob (according to some, Job was actually the patriarch’s son-in-law) and projecting him as a contemporary of Moses, the Judges, Solomon, Nebuchadnezzar, Ahasuerus, and as one of the returnees from the Babylonian Exile (Baba Batra 16a; P. Sotah 5.6 (8), 20^c). Unable to identify the hero unequivocally, one critical Amora, in desperation, actually declared Job to be a fictitious

character, and the book to be an allegory composed for didactic purposes (Baba Batra 15a). Yet the prophet Ezekiel knew of a Job who, together with Noah and Daniel, was a classic exemplar of true righteousness (Ezek. 14. 14, 20). This citation takes on added significance in light of the discovery of an Ugaritic text concerning a certain Danel, an honest judge, famous for his solicitous care of the widow and the orphan. It seems certain that Ezekiel was aware of some tale about an ancient worthy named Job who was a paradigm of integrity.

How much of the Narrative of Job is indebted to an ancient legend? Did our author draw upon a well-known tale on which to base his present text? First, it should be stressed that the two parts of the Narrative, or Framework, of the poem demonstrably belong to a single composition. In both, the hero is cited as "My servant Job," and, in both, he plays the role of intercessor, presenting burnt offerings to assuage God's anger. The order in which Job's material belongings are listed is the same in both sections, and the enumeration of his restored and redoubled possessions presupposes a knowledge of the Prologue. The three friends are mentioned in identical order in both parts, and in neither does the name of Elihu appear. The narrative Prologue and Epilogue thus form a unity, and constitute the tale on which the philosopher-poet hangs his discourse.

The social and religious setting of the story is unmistakably patriarchal—Job is a figure whose wealth is measured in terms of cattle and slaves. Sabeans and Chaldeans are not yet organized into kingdoms, but are still wild, nomadic tribes. Religion knows no priesthood or central shrine, only private sacrifice. Job's longevity recalls that of the pre-Mosaic period, and he dies, like Abraham (Gen. 25.8) and Isaac (Gen. 35.29), "old and contented." The patriarchal setting really adds nothing to our understanding of the book's theme, and for this reason alone we can safely assume that it is a vestigial remnant from an original tale, probably the one that Ezekiel had in mind. This case is strengthened by the presence of several other features peculiar to the Narrative.

The series of misfortunes that beset Job are presented in a way that bespeaks a carefully designed, symmetrical, literary arrangement. The structural pattern is reminiscent of that underlying the Ten Plagues. There are three groups of two afflictions each, in which the first blow falls on livestock and the second on human

beings. The cause of each series is alternatively human and divine, and the whole culminates in a climactic divinely-wrought seventh calamity.

And here another singularity appears: the extensive use of the number seven. Job has seven sons; his children celebrate seven-day feasts; he experiences seven disasters; his friends maintain a silent vigil of seven days and seven nights, and, when it is all over, they offer seven bulls and seven rams. It is not coincidental that Job has seven sons and three daughters; this is a characteristically epic and mythological motif. In the Ugaritic texts, King Keret is said to have begotten seven sons, while the god Baal, like Job, sired three daughters as well. Triads of daughters are a common motif, especially in Greek mythology. Moreover, the names of Job's daughters are given, whereas the sons remain anonymous, precisely the case as with Baal's children. In this respect, too, the social milieu reflects the epic tradition. Feminine pulchritude is exalted, the girls participate in the feasts alongside their brothers, and, together with them, receive an inheritance, quite contrary to the practice in Israel (Num. 27.8).

Finally, the Narrative of Job contains some mythological elements comprising two scenes describing the assembly of the heavenly host, in which God and Satan are the principal actors. The image of Satan here is not that of the later literature. He is simply the Adversary, who enjoys no independence of action and who cannot do his evil work without permission from God. And "Satan" is not yet a proper name, for it invariably occurs with the definite article.

All in all, there is a plethora of multifaceted evidence for concluding that behind the narrative Framework lies an ancient tale, from which many details have been incorporated intact into the prose sections of the present Book of Job.

The Language of the Book

JONAS C. GREENFIELD

The Book of Job has posed more difficulties for translators and commentators than any other part of the Hebrew Bible. Its language is often difficult; there are lines whose interpretation depends entirely on the translator's understanding of the context and his ability to make the best of what is preserved in the text.

The difficulties, on the whole, are found in the poetic part of the book. The Framework story (chs. 1–2, 42.7–17) is told in a classical prose style. It has a strong patriarchal coloring, evident not only in the description of Job's way of life but also in the choice of words dealing with his age (Job 42.17, cf. Gen. 35.29) and wealth (Job 1.3, cf. Gen. 26.14), and it reflects epic elements that must go back to an earlier prose tale. By his skillful choice of words and phrases, the author has provided allusions to various biblical narratives; through the use of such literary devices as assonance, alliteration, and parallelism, he has lifted the prose away from the merely descriptive. Yet we are informed by recent research—for example, the careful study of the use of various words (*qabbēl*, “to accept,” 2.10), turns of phrase (*ʾiṣ hāyā . . . ušmō*, “there was a man . . . named,” 1.1), and choice of preposition (*yitpallel ʾal*, “will pray for,” 42.8)—that the present form of the prose Framework was composed in the Persian period.

The poetic part of Job (chs. 3–42.6) has provided the rabbis in the Talmud and Midrash with many passages whose obscurity made them fertile soil for contradictory interpretations. The early translator into Greek no longer understood many passages, and so omitted them; the original version of the Septuagint is about a hundred verses shorter than the later edition and was based, in all likelihood, on a text in the old Hebrew script. Comparison with the Latin, Greek, and Syriac versions, as well as with the traditional Targum, shows that the ancients were far from agreement as to the reading and meaning of those same words and passages about which we turn to them for enlightenment today. Indeed, their struggle with the Hebrew text is apparent; they often have recourse to the same sort of paraphrase or contextual translation on which modern translators, equipped with the best philological tools, must rely. A Job Targum was recently discovered at Qumran, near the Dead Sea. At times it offers two translations for the same Hebrew word (39.21); thus *yāśīś* is translated *yruṭ*, “he will run,” and *yḥd*, “he will rejoice.”

The reason for all this confusion is not hard to find. Job has more hapax legomena and rare words than any other book in the Hebrew Bible. The language is exceptionally rich. There is an

unusual number of synonyms and descriptive words; names of animals, minerals, and stars; terms from the fields of mining and hunting. The detailed anatomy of exotic beasts was known to the author, as was the technical language of the law. Alongside words that are easily recognizable are others that are not known; even in juxtaposition, their overall meaning is unfamiliar and not readily comprehensible. And another element characteristic of this book is the frequent use of part of a verse familiar to the reader from elsewhere in the Bible (although it is possible that to the author this was simply a familiar hymnic phrase) together with a verse whose meaning is unclear.

These and other considerations have led scholars to propose a variety of theories as to the origin of the Book of Job. Some have taken their cue from the medieval commentator Abraham ibn Ezra, who thought that Job was translated from another language (see his comment on 2.11) and was therefore difficult to understand. Both Aramaic and Arabic have been put forward as the book's original language. It cannot be denied that the Aramaic influence in the text is strong, especially in the Elihu chapters (32–37), for many of the hapax legomena and rare words are clearly identifiable as Aramaic, or Aramaic provides the clue to their interpretation—for example, *hawweh*, “to tell,” *śāhēd*, “witness,” and *geled*, “skin.” Grammatical forms, such as the masculine plural (*-în*, rather than the usual Hebrew form *-îm*, in *millîn*, “words,” and *ḥayyîn*, “life”) and *minhem*, “from them,” instead of *mehem*, may be identified as Aramaic in origin.

The complex arguments for an Aramaic origin of Job, however, have not supplied the key for unlocking the difficulties of the text. Nor is that key the use—indeed, the abuse—of the vast resources of the Arabic lexicon. There are various words which, when taken in their Arabic meaning, make good sense in context—thus, on the basis of Arabic cognates, the verbs *śh* and *ʔp* in Job 23.9 may be interpreted as “to turn”—and there are other examples of the use of Arabic; but many scholars are wary of relying too heavily on this element as an aid to the understanding of the Book of Job.

The use of philological information garnered from Canaanite epigraphic sources—Ugaritic texts and Phoenician inscriptions—has been hailed in some quarters. But these texts have not greatly advanced the understanding of the poetic portion of Job. Random phrases, such as *mibbē kī nē hārôt*, “sources of the streams” (28.11), and *nibē kē yam*, “sources of the sea” (38.16), have been

clarified. Of greater importance, however, is the fact that the Canaanite material has enabled scholars to appreciate more fully the mythological background of such imagery as the battle with the sea (26.12–13), the role of the Rephaim (26.5), and the references to the sea and the dragon (7.12), for material from such sources may have been used or quoted in Job.

No simple comprehensive answer has yet been found to account for the linguistic difficulties in Job. The author(s) not only had a rich vocabulary in Hebrew but was also familiar with literature that was to become part of the biblical corpus (Psalms, Isaiah), with ancient material now lost to us, and with neighboring dialects, having drawn upon all these to enrich the language of the book's protagonists, who are given tribal designations that would indicate non-Israelite origin.

It has been suggested that the Aramaic flavor of a good part of the book is a result of the Kedemite origin attributed to Job and his friends. Kedem is the region of the middle Euphrates, and the tribes that settled there spoke Aramaic during and after the period of the First Temple; the area in which Job lived was contiguous to the desert areas inhabited by Arab tribes. Thus, local dialects may have provided some elements of speech that would have given the book a stamp of authenticity for its contemporary readers but that have added to the difficulty of transmitting a text which, for its later readers and translators, still contains many mysteries.

Reflections on Job's Theology

MOSHE GREENBERG

Job is a book not so much about God's justice as about the transformation of a man whose piety and view of the world were formed in a setting of wealth and happiness, and into whose life burst calamities that put an end to both. How can piety nurtured in prosperity prove truly deep-rooted and disinterested, and not merely a spiritual adjunct of good fortune ("God has been good to me so I am faithful to Him")? Can a man pious in prosperity remain pious when he is cut down by anarchical events that belie his orderly view of the world? The Book of Job tells how one man suddenly awakened to the anarchy rampant in the world, yet his attachment to God outlived the ruin of his tidy system.

Job is a pious believer who is struck by misfortune so great that it cannot be explained in the usual way as a prompting to repentance, a warning, let alone a punishment (the arguments later addressed to him by his friends). His piety is great enough to accept the misfortune without rebelling against God: "Should we accept only good from God and not accept evil?" (1.10). But his inability, during seven days of grief in the company of his silent friends, to find a reasonable relation between the misfortune and the moral state of its victims (himself and his children) opens Job's eyes to the fact that in the world at large the same lack of relation prevails (9.22-24; 12.6-9; 21.7-34). Until then, the crying contradiction between the idea of a just order and the reality of individual destinies had, because of his prosperity, hardly been visible to Job. He may not have been as simple as his friends, but neither was he more perceptive than Elihu, who, at the end (chs. 32-37), offers those above-mentioned explanations of misfortune. But Job now knows their absurdity and their inadequacy to save a reasonable divine order according to human standards of morality.

The Prologue of the book, telling of Satan's wager and the subsequent disaster that befell Job, has been a scandal to many readers. But the Prologue is necessary, first of all, to establish Job's righteousness. To depict the effect of dire misfortune that demolishes the faith of a perfectly blameless man in a just divine order is the author's purpose. The book is not merely an exposition of ideas, a theological argument, but the portrayal of a spiritual journey from simple piety to the sudden painful awareness and eventual acceptance of the fact that inexplicable misfortune is the lot of man. Without the Prologue we should lack the essential knowledge that Job's misfortune really made no sense; without

the Prologue the friends' arguments that misfortune indicates sin would be plausible, and Job's resistance to them liable to be construed as moral arrogance. The Prologue convinces us from the outset of Job's integrity, hence we can never side with the friends. For Job is a paradigm ("He never was or existed," says a talmudic rabbi, "except as an example" [Baba Batra 15a]). He personifies every pious man who, when confronted with an absurd disaster, is too honest to lie in order to justify God. The author must convince his readers that Job's self-estimation is correct, and that therefore his view of moral disorder in God's management of the world is warranted. That is one purpose of the Prologue.

Satan's wager and God's assent to it dramatize a terrible quandary of faith: a pious man whose life has always been placid can never know whether his faith in God is more than an interested bargain—a convenience that has worked to his benefit—unless it is tested by events that defy the postulate of a divine moral order. Only when unreasonable misfortune erupts into a man's life can he come to know the basis of his relation to God, thus allaying doubts (personified here by Satan) that both he and others must harbor toward his faith. To conquer these doubts by demonstrating that disinterested devotion to God can indeed exist is necessary for man's spiritual well-being; God's acquiescence in Satan's wager expresses this necessity. The terrible paradox is that no righteous man can measure his love of God unless he suffers a fate befitting the wicked.

The speeches of Job reveal the collapse of his former outlook. For the first time in his life he has become aware of the prevalence of disorder in the government of the world. In his former state of well-being, Job would hardly have countenanced in himself or in others a death wish; in his misfortune, however, he expresses it vehemently (3.11–23). Could Job, in his prosperity, have appreciated the anguish of victims of senseless misfortune, or have regarded God as an enemy of man (7.17–21; 9.13–24; 16.9–14; 12.5)? Job would previously have responded to despair of God as his friends and Elihu responded to him in his misery and despair. For Job's friends were his peers ideologically no less than socially; he belonged to their circle both in deed and in creed. A chasm opened between him and them only because of a disaster that Job alone knew to be undeserved.

Job's pathetic appeals for a bill of indictment (10.2; 13.18ff.; 23.1ff.; 31.35f.) belong to the context of the neat, orderly system

in which he had once believed. One wonders whether such repeated affirmations of his innocence are not aimed as much toward his friends as toward God, in an effort to break down their complacency. But since his friends neither have undergone his suffering nor share his confidence in his own righteousness, they will not question the validity or give up the security of their system.

Though Job never tires of denouncing the inadequacy of his former concept of the divine government (a concept which his friends still adhere to), his complaints are addressed to God. The orderly fabric of his life has been irreparably rent, yet his relation to God persists. We shall soon consider how that could be.

The outcome of the drama is that the collapse of a complacent view of the divine economy can be overcome. For Job this came about through a sudden overwhelming awareness of the complexity of God's manifestation in reasonless phenomena of nature. Job's flood of insight comes in a storm (סערה)—we may suppose, through the experience of its awesomeness. One may compare and contrast the midrashic word play that has Job hearing God's answer out of a "hair" (שערה), from contemplation of a microcosm. The grand vista of nature opens before Job, and it reveals the working of God in a realm other than man's moral order. Job responds to, and thus gets a response from, the numinous presence underlying the whole panorama; he hears God's voice in the storm. The fault in the moral order—the plane on which God and man interact—is subsumed under the totality of God's work, not all of which is reasonable. Senseless calamity loses some of its demoralizing effect when morale does not depend entirely on the comprehensibility of the phenomena but, rather, on the conviction that they are pervaded by the presence of God. As nature shows, this does not necessarily mean that they are sensible and intelligible.

It has been objected that God's speeches (chs. 38–41) are irrelevant to Job's challenge. God—the objection runs—asserts His power in reply to a challenge to His moral government. But this sets up a false dichotomy. To be sure, God's examples from nature are exhibitions of His power, but they are also exhibitions of His wisdom and His providence for His creatures (38.27; 39.1–4; 26). Through nature, God reveals Himself to Job as both purposive and nonpurposive, playful and uncanny, as evidenced by the monsters He created. To study nature is to perceive the complexity, the unity of contraries, in God's attributes, and the

inadequacy of human reason to explain His behavior, not the least in His dealings with man.

For it may be inferred that in God's dealings with man, this complexity is also present—a unity of opposites: reasonability, justice, playfulness, uncanniness (the latter appearing demonic in the short view). When Job recognizes in the God of nature, with His fullness of attributes, the very same God revealed in his own individual destiny, the tumult in his soul is stilled. He has fathomed the truth concerning God's character; he is no longer tortured by a concept that fails to account for the phenomena, as did his former notion of God's orderly working (42.1–6).

If God is a combination of divergent attributes, and is a cause of misfortune, why does Job not reject Him?

What had Job known of God in his former happy state? He had known Him as a conferrer of order and good. Basking in His light, Job's life had been suffused with blessings (29.2–5). No later evidence to the contrary could wipe out Job's knowledge of God's benignity gained from personal experience. Job calls that former knowledge of God a "hearing," while his latter knowledge, earned through suffering, is a "seeing" (42.5); that is, the latter knowledge gained about God is to the former as seeing is to hearing—far more comprehensive and adequate. Formerly, Job had only a limited notion of God's nature—as a benign, constructive factor in his life, "good" in terms of human morality. At that time, any evidence that ran against this conception of God was peripheral: it lay outside Job's focus. He assumed that it too could somehow be contained in his view of the divine moral order, but nothing pressed him to look the uncongenial facts in the face.

But misfortune moved the periphery into the center, and the perplexity that ensued is a testimony to Job's piety, for he was not transformed by senseless misfortune into a scoffer—a denier of God—but, instead, thrown into confusion. His experience of God in good times had left on him an indelible conviction of God's goodness that clashed with the new, equally strong evidence of God's enmity. Though one contradicted the other, Job experienced both as the work of God, and did not forget the first (as did his wife) when the second overtook him.

The author of Job had a dedication to theological honesty and a passion to teach the reality of God's relation to man that are

unique in the Bible.* Job cannot rest after the collapse of his old outlook until he has come to a better one, more congruent with the facts of experience. How highly the author prizes right knowledge of God is revealed by his final estimate of Job's friends. Although they argued in evident good faith, in the Epilogue God is angry at them and declares them in need of forgiveness (42.7–8). Wrong thinking about God is reprehensible. One might say that an aim of the author of Job is to warn men away from such culpable misconceptions. After Job, God is not willing to be conceived of in the friends' terms; after Job, such views are abhorrent to Him.

To the very end, Job remains ignorant of the true cause of his misfortunes, for he never learns of Satan's wager. Job appears to have found consolation in his realization of the complexity of God, but the reader knows more: he knows that Job's suffering was the result of a divine bet on Job's disinterested piety.

Why couldn't Job, like Abraham, have been told at the end that the entire event was a trial, and have heard, as did Abraham, "Now I know that you fear God" (Gen. 22.12)?

From the Epilogue, it is clear that God's vindication of Job's honesty, proven in his passionate recriminations against God and against his friends' simplistic theories, is more important for Job than knowing the reason for his suffering. The Epilogue shows Job satisfied by the divine assurance that his friends' arguments were specious, as he had always asserted (13.7–10; 19.22–29; 42.7–9). Beyond that God does not go in revealing to Job the cause of his suffering.

Abraham's case is not identical to Job's, for, in the end, Abraham did not sacrifice Isaac, while Job lost all his children and his possessions. It was dreadful enough for Abraham to learn that his God was capable of subjecting His followers to trials that brought them to the verge of disaster, even though He rescued them at the last moment. For Job to have learned that his family and his possessions had been annihilated because of a mere wager with Satan—that he had been a pawn in a celestial game—would have been far harder to accept than was the mystery of a God part known, part hidden, whose overall work is nevertheless good. For it is easier to bear a mixture of benignity and

**Kohélet shares with Job the clear-eyed vision of a flawed moral governance of the world, yet he has none of Job's anguished perplexity. That is because Kohélet, to all appearances, never had Job's experience of the goodness of God, with which the anarchy in the world might clash. Job might well have turned cynical had he never "heard" God in his earlier days.*

enmity, with their ultimate meaning clouded in mystery, than to accept a cold-blooded toying with the fortunes and lives of men.

Nonetheless, the Framework story says that one reason for senseless suffering is to test the motives of a pious man. This is stated only as the particular circumstance of this case and not as a general principle: one pious man, famous for his integrity, was visited with calamity for no reason other than to prove his character. That the same reason may apply to other pious men on whom senseless calamity falls is not said. But it is a possibility, one which lends a potentially heroic dimension to every such case; that is the exemplary value of the book.

Job ends up a wiser man, for he sees better the nature of God's work in the world and recognizes the limitations of his former viewpoint. The manifestation of his peace with God, of his renewed spiritual vigor, is that he reconstitutes his life. He is a vessel into which blessings can be poured; he who wished to have died at birth now fathers new sons and daughters. That, in addition to answering the demands of simple justice, is the significance of the Epilogue (which many critics have belittled as crass).

This concept of God contradicts not only that of the Wisdom of the Proverbs (in which the principle of just individual retribution is iterated in its simplest form) but that of the Torah and the Prophets as well. These writings bear the imprint of God's saving acts, the Exodus and the Conquest; they represent God as the maintainer of the moral order, and interpret events in terms of reward and punishment. But the Torah and the Prophets refer to the nation more than to the individual, and in their time no situation arose in which that concept failed. On the national level, Israel could always be regarded as falling short of righteousness and integrity; there were always elements within it that could rightly be reproached as deserving of punishment and, under the principle of collective responsibility established by the public covenant, of tainting the people at large with their guilt.

The later inability to find an explanation for national destiny in the Torah and the Prophets is reflected, not in Job, but in the apocalyptic literature that arose in the Hellenistic period. There was no explanation in the tradition for the persecution by Antiochus IV, which singled out those loyal to God while leaving the apostates in peace. The faithful were reconciled to their suffering only because they saw it as the preordained prelude to an eventual spiritual domination of the world by the Saints of the Most

High (Dan. 7.27). Taking his cue from hints in the Suffering Servant passages of Isaiah (also a response to those perplexed by a topsy-turvy world in which the heathen prospered and the devotees of the Lord were humiliated), the apocalyptic visionary of Daniel perceived the suffering of the righteous as a necessary phase in a determined sequence of universal salvation. Thus he lent a significance to the reasonless suffering of his community which was outside the categories of ordinary justice.

Is the retention in the biblical canon of Proverbs alongside Job, or the Torah and the Prophets alongside the apocalypses of Daniel, just thoughtless conservatism?

The religious sensibility apparently absorbs or even affirms the contradictions embodied in these books. That may be because these contradictions are perceived to exist in reality. One can see in individual life as in collective life a moral causality (which the religious regard as divinely maintained; indeed, as a reflection of God's attributes): evil recoils upon the evildoers, whether individual or collective; goodness brings blessings. At the same time, the manifestation of this causality can be so erratic or so delayed as to cast doubt on its validity as the single key to the destiny of men and nations. Hence the sober believer does not pin his faith solely on a simple axiom of the divine maintenance of moral causality, but neither will he altogether deny its force. No single key unlocks the mystery of destiny: "Within our ken is neither the tranquility of the wicked nor the suffering of the righteous" (Abot 4.17), but, for all that, the sober believer does not endorse nihilism. Wisdom, Torah, and Prophets continue to represent for him one aspect of causality in events which he can confirm in his own private experience. But one aspect only. The other stands beyond his moral judgment, though it is still under God: namely, the mysterious or preordained decree of God, toward which the proper attitude is "Though He slay me, yet will I trust in Him" (Job 13.15, *qere*).

1

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5

ספר איוב

THE BOOK OF JOB

1

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5

1 There was a man in the land of Uz named Job. That man was blameless and upright; he feared God and shunned evil. 2 Seven sons and three daughters were born to him; 3 his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she-asses, and a very large household. That man was wealthier than anyone in the East.

4 It was the custom of his sons to hold feasts, each on his set day in his own home. They would send word to their three sisters to eat and drink with them. 5 When a round of feast days was over, Job would send word to them to sanctify themselves, and, rising early in the morning, he would make burnt offerings, one for each of them; for Job thought, "Perhaps my children have sinned and blasphemed God in their thoughts." This is what Job always used to do.

6 One day the divine beings presented themselves before the LORD,^a and the Adversary^a came along with them. 7 The LORD said to the Adversary, "Where have you been?" The Adversary answered the LORD, "I have been roaming all over the earth."

8 The LORD said to the Adversary, "Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil!" 9 The Adversary answered the LORD, "Does Job not have good reason to fear God? 10 Why, it is You who have fenced him round, him and his household and all that he has. You have blessed his efforts so that his possessions spread out in the land. 11 But lay Your hand upon all that he has and he will surely blaspheme You to Your face." 12 The LORD replied to the Adversary, "See, all that he has is in your power; only do not lay a hand on him." The Adversary departed from the presence of the LORD.

13 One day, as his sons and daughters were eating and drinking wine in the house of their eldest brother, 14 a messenger came to Job and said, "The oxen were plowing and the asses were grazing alongside them 15 when Sabeans attacked them and carried them off, and put the boys to the sword; I alone have escaped to tell

^{a-a} Heb. ha-satan.

א
1 אִישׁ הָיָה בְּאֶרֶץ-עֻזַּי אֵיבֹב שְׁמוֹ
הָיָה 1 הָאִישׁ הָיָה תָם וְנָשָׂא וַיִּירָא
2 אֱלֹהִים וַיִּסָּר מֵרָע: וַיִּגְדְּלוּ לֹשְׁבָעָה
3 בָּנָיו וְשָׁלֹשׁ בָּנוֹת: הָיָה מִקְנֵהוּ
שִׁבְעָתָה אֶלְפִי-צֹאן וְשָׁלֹשָׁתָה אֶלְפִי
גְּמֻלִים תְּחֵמֶשׁ מֵאוֹת צִמְד־בָּקָר
וְחֵמֶשׁ מֵאוֹת אֲחֻזּוֹת וַעֲבָדָה רַבָּה
מֵאֹד יָהִי הָאִישׁ הָיָה גָּדוֹל מִכָּל-
4 בְּנֵי-קָדְשׁ: וַהֲלֹכוּ בָנָיו וַעֲשִׂוּ
מִשְׁתָּה בֵּית אִישׁ יוֹמוֹ וְשָׁלְחוּ וַיִּקְרְאוּ
לְשָׁלֹשָׁתָה אֲחֻזָּתָם לֹאכֹל וְלִשְׁתּוֹת
5 עִמָּהֶם: וַיְהִי כִי הִקְפִּיף יוֹם הַמִּשְׁתָּה
וַיִּשְׁלַח אֵיבֹב מִקְדָּשָׁם וְהַשְׂקִים בְּבִקְרָה
וַהֲעֵלָה עֹלֹת מִסְפֵּר כָּלֶם בִּי אָמַר
אֵיבֹב אוֹלִי חָטְאוּ בָנִי וּבָרְכוּ אֱלֹהִים
בְּלִבָּם כִּכָּה יַעֲשֶׂה אֵיבֹב כָּל-
6 הַיָּמִים: וַהֲיָיָה הַיּוֹם וַיָּבֹאוּ בְנֵי
הָאֱלֹהִים לְהִתְצַב עַל-יְהוָה וַיָּבֹאוּ
7 גַם-הַשָּׁטָן בְּחוֹכֶם: וַיֹּאמֶר יְהוָה
אֶל-הַשָּׁטָן מֵאֵיזוֹ חֵבֵא וַעֲשֵׂן הַשָּׁטָן
אֶת-יְהוָה וַיֹּאמֶר מִשּׁוֹט בְּאֶרֶץ
8 מְהֵרָה הִלֵּךְ בָּהּ: וַיֹּאמֶר יְהוָה אֶל-
הַשָּׁטָן הֲסָמַח לְבָבָהּ עַל-עֲבָרִי אֵיבֹב
כִּי אֵין כָּמֹהוּ בְּאֶרֶץ אִישׁ תָּם וְיֹשֵׁר
9 יֵרָא אֱלֹהִים וַיִּסָּר מֵרָע: וַעֲשֵׂן הַשָּׁטָן
אֶת-יְהוָה וַיֹּאמֶר הַחֲסֵם יֵרָא אֵיבֹב
10 אֱלֹהִים: הֲלֹא-אַתָּה שָׂכַח בְּעֵדֶי
וּבְעֵד־בֵּיתוֹ וּבְעֵד כָּל-אֲשֶׁר-לֹו
מִסָּבִיב מַעֲשֵׂה יָדָיו בְּרָכָתָהּ וּמִקְנֵהוּ
11 פָּרִיז בְּאֶרֶץ: וְאוֹלָם שְׁלַח-נָא יָדְךָ
וְנַע בְּכָל-אֲשֶׁר-לֹו אִם-לֹא עַל-
12 פֶּתֶךָ יִבְרָכְךָ: וַיֹּאמֶר יְהוָה אֶל-
הַשָּׁטָן הִנֵּה כָל-אֲשֶׁר-לֹו בְיָדְךָ רַק
אֵלָיו אֶל-תְּשַׁלַּח יָדְךָ וַיֵּצֵא הַשָּׁטָן
13 מִעֵם פְּנֵי יְהוָה: וַהֲיָיָה הַיּוֹם וּבָנָיו
וּבָנָתָיו אֹכְלִים וְשׂוֹמִים יָין בְּבֵית
14 אֲחֵיהֶם הַבְּכוֹר: וּמִלֹּאךְ בָּא אֶל-
אֵיבֹב וַיֹּאמֶר הִבָּקֵר הֵיוּ חֲרֻשׁוֹת
15 וַהֲאֲחֻזּוֹת רַעוֹת עַל-יְרֵיחֶם: וַתִּפֹּל
שָׁבָא וַתִּקְהָם וְאֶת-הַנְּעָרִים הָבוּ
לְפִי-חֶרֶב וְאֶמְלָטָה רַק-אֲנִי

you.”¹⁶ This one was still speaking when another came and said, “God’s fire fell from heaven, took hold of the sheep and the boys, and burned them up; I alone have escaped to tell you.”¹⁷ This one was still speaking when another came and said, “A Chaldean formation of three columns made a raid on the camels and carried them off and put the boys to the sword; I alone have escaped to tell you.”¹⁸ This one was still speaking when another came and said, “Your sons and daughters were eating and drinking wine in the house of their eldest brother¹⁹ when suddenly a mighty wind came from the wilderness. It struck the four corners of the house so that it collapsed upon the young people and they died; I alone have escaped to tell you.”

²⁰ Then Job arose, tore his robe, cut off his hair, and threw himself on the ground and worshiped. ²¹ He said, “Naked came I out of my mother’s womb, and naked shall I return there; the LORD has given, and the LORD has taken away; blessed be the name of the LORD.”

²² For all that, Job did not sin nor did he cast reproach on God.

¹⁶ לבדי להגיד לך: עוד זה מדבר
זה בא ואמר אש אלהים נפלה
מין השמים וחבצער בצאן ובנערים
וחאכלם ואמלטה רק-אני לבדי
¹⁷ להגיד לך: עוד זה מדבר זה בא
ויאמר בשדים שמו שלשה ראשים
ויפשטו על הגמלים וקחו ואת-
הנערים חבו לפי-חרב ואמלטה
¹⁸ רק-אני לבדי להגיד לך: עוד זה
מדבר זה בא ואמר בני ובנותי
אכלים ושתים בן בבית אחיהם
הבכור: והנה רוח גדולה באה
מעבר המדבר ונע בארבע פנות
הבית הפל על-הנערים ומוחו
ואמלטה רק-אני לבדי להגיד לך:
²⁰ והם איוב חרע את-מעלו וזנ
את-ראשו הפל ארצה וישתחו:
²¹ ואמר ערם יצתי מבטן אמי ערם
אשוב שמה יהיה עני יהיה לקח
²² והי שם יהיה מכרו: בכל-זאת
לא-חטא איוב ולא-נתן תפלה
לאלהים:

² One day the divine beings presented themselves before the LORD. The Adversary came along with them to present himself before the LORD. ² The LORD said to the Adversary, “Where have you been?” The Adversary answered the LORD, “I have been roaming all over the earth.” ³ The LORD said to the Adversary, “Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil. He still keeps his integrity; so you have incited Me against him to destroy him for no good reason.” ⁴ The Adversary answered the LORD, ^a“Skin for skin—all that a man has he will give up for his life. ⁵ But lay a hand on his bones and his flesh, and he will surely blaspheme You to Your face.” ⁶ So the LORD said to the Adversary, “See, he is in your power; only spare his life.” ⁷ The Adversary departed from the presence of the LORD and inflicted

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^a Apparently a proverb whose meaning is uncertain.

וַיִּדְּ אֶת־אֵיּוֹב בְּשֹׁמֶר רַגְלֵי מִכּוֹר רִגְלוֹ
 8 יָעַר קִרְקָרוֹ: וַיִּקְח־לוֹ חֹרֶשׁ יָדָיו
 לַהֲתַנְּהָר בּוֹ הוּא יֹשֵׁב בַּחֹדֶד
 9 הָאָפֶס: וַתֹּאמֶר לוֹ אִשְׁתּוֹ עֲדָה
 מִחַיִּיק בְּחַמְתָּהּ בְּקֹד אֱלֹהִים וּמָת:
 10 וַתֹּאמֶר אֵלָיָה בְּדָבָר אֶחָד הַנִּבְלֹת
 תִּדְבָּרִי נָם אֶת־הַטּוֹב וְנִבְּל מֵאֵת
 הָאֱלֹהִים וְאֶת־הָרָע לֹא נִבְּל
 בְּכָל־זֹחַל־אֶתְּמַאֲאִיּוֹב בְּשֹׁמְרוֹ:
 11 וַתִּשְׁמָעוּ שְׁלֹשָׁתָּה רַעֲיֵי אֵיּוֹב אֶת־כָּל־
 הַדְּבָרָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ
 אִישׁ מִמְּקוֹמוֹ אֵלָיו הַיָּמִינִי וּבִלְבָּד
 הִשְׁתָּוִי וְצוֹפָר הַנְּעֻמָּי מִנַּעֲדוֹ וַיִּחָדּוּ
 12 לְבֹאֵל לְנֹד־לוֹ וּלְנַחֲמוֹ: וַיִּשְׁאוּ־
 עֲיִינֵיהֶם מִכְּרוֹךְ וְלֹא הִבִּיחוּ וַיִּשְׁאוּ
 קוֹלָם וַיִּדְּבוּ וַיִּקְרְעוּ אִישׁ מֵעַל־
 וַיִּזְדָּקוּ עָפָר עַל־רֹאשֵׁיהֶם
 13 הַשָּׁמַיְמָה: וַיִּשְׁבּוּ אֹתוֹ לָאָרֶץ שִׁבְעַת
 יָמִים וַתִּשְׁבַּעַת לַיְלֹת וַאֲיוֹדֶה־בְּרֹאֲלֵיו
 דָּבָר כִּי רָאוּ כִי־נִגְלַל הַבָּאֵב מֵאֵד:

a severe inflammation on Job from the sole of his foot to the crown of his head. ⁸ He took a potsherd to scratch himself as he sat in ashes. ⁹ His wife said to him, "You still keep your integrity! Blaspheme God and die!" ¹⁰ But he said to her, "You talk as any shameless woman might talk! Should we accept only good from God and not accept evil?" For all that, Job said nothing sinful.

¹¹ When Job's three friends heard about all these calamities that had befallen him, each came from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him. ¹² When they saw him from a distance, they could not recognize him, and they broke into loud weeping; each one tore his robe and threw dust into the air onto his head. ¹³ They sat with him on the ground seven days and seven nights. None spoke a word to him for they saw how very great was his suffering.

1 אַחֲרֵי־כֵן פָּתַח אֵיּוֹב אֶת־פִּיהוּ
 2 וַיִּקְלַל אֶת־יוֹמוֹ: וַיַּעַן אֵיּוֹב וַתֹּאמֶר:

3 Afterward, Job began to speak and cursed the day of his birth. ² Job spoke up and said:

3 יָאֵבֵד יוֹם אֲנִלְדָּ בּוֹ
 וְהַלַּיְלָה אֲמַר תְּהֵאֵבֵד:
 4 הַיּוֹם הָהוּא יְהִי־חֹשֶׁךְ
 אֶל־יְיָ יִשְׁהוּ אֱלֹהֵי מִמְעַל
 וְאֶל־תּוֹפֵעַ עָלָיו וְהָרָה:
 5 יִגְאֻלְהוּ חֹשֶׁךְ וְצִלְמָוֶת
 חֹשֶׁךְ־עָלָיו עֲנָה
 יִבְעֻתְהוּ בַּמִּרְיָ יוֹם:
 6 הַלַּיְלָה הַהוּא יִקְחֵהוּ אָפֶל
 אֶל־יָמֶיךָ בִּימֵי שָׁנָה
 בְּמִסְפַּר יָרֵדִים אֶל־יָבֵא:
 7 הַיָּהּ הַלַּיְלָה הַהוּא יִהְיֶה נִלְמוֹד

3 Perish the day on which I was born,
 And the night it was announced,
 "A male has been conceived!"
 4 May that day be darkness;
 May God above have no concern for it;
 May light not shine on it;
 5 May darkness and deep gloom look after it;
 May a pall lie over it;
 May ^bwhat blackens^b the day terrify it.
 6 May obscurity carry off that night;
 May it not be counted among the days of the year;
 May it not appear in any of its months;
 7 May that night be desolate;

^a There are many difficulties in the poetry of Job, making the interpretation of words, verses, and even chapters uncertain. The rubric "Meaning of Heb. uncertain" in this book indicates only some of the extreme instances.
^{b-b} Meaning of Heb. uncertain.

אֶל־תִּבְּוֹא רִנָּהּ כִּי:
 8 יִקְרְהוּ אֲרֵי־גִים
 הַעֲתִידִים עָלַי לְהִתָּן:
 9 וְחֹשֶׁכַּי בְּזִמְרֵי נֶשֶׁף
 יִקְרֹלְאוֹר וְאֵין מִתְּחִלָּה
 וְאֶל־יִרְאֶה בְּעַפְעֵפִי־שָׁחַר:
 10 כִּי לֹא סָגַר דְּלִתִּי בְּמִנִּי
 וַיִּסְתֵּר עָמָל מֵעֵינַי:
 11 לָמָּה לֹא מָרַחֵם אֲמוֹתַי
 מִכְּשֹׁן יִצְחָאִי וְאֶנְעִי:
 12 מִדְּרַע קִדְמוֹנִי בְּרָכִים
 וּמִהֶ־שִׁשְׁרִים כִּי אֵינִק:
 13 כִּי־עָתָה שִׁכְבְּתִי וְאֶשְׁקֹט
 לִשְׁנִיתִי אֲזִי יִנָּח לִי:
 14 עִם־מְלָכִים וְעַצְי אֲרִץ
 הַבְּנִים הַרְבּוֹת לָמוֹ:
 15 אֲוֹ עִם־שָׂרִים זָהָב לִהֵם
 הַמְּמַלְאִים בְּהִידֵם כֶּסֶף:
 16 אֲוֹ בְּנֶפֶל טָמֹן לֹא אֶרְוֶה
 כְּעֵלָלִים לֹא־רָאוּ אוֹר:
 17 שָׁם הָשְׁעִים חֲדָלוּ רָנִי
 וְשָׁם יָנַחוּ יָגְעֵי כֹחַ:
 18 יַחַד אֲסִירִים שְׁאֲנִנוּ
 לֹא שָׁמְעוּ קוֹל נַגֵּשׁ:
 19 קָטָן וְגָדוֹל שָׁם הוּא
 וְעַבְדֵּי חֲפָשִׁי מֵאֲדָנָיו:
 20 לָמָּה יִתֵּן לְעַמָּל אוֹר
 וְחַיִּים לְמָרִי נֶפֶשׁ:
 21 הַמַּחְכְּבִים לָמוֹת וְאֵינִי
 וַיִּחְפְּרוּ מִמַּטְמוֹנִים:
 22 הַשִּׂמְחִים אֶל־יִגִּיל
 וְשִׂשׂוּ כִי יִמָּצְאוּ־קֶבֶר:
 23 לְגִבּוֹר אֲשֶׁר־דָּרְפוּ נִסְתָּרָה
 וַיִּסְדֹּף אֱלֹהִים בְּעֵדָיו:
 24 כִּי־לִפְנֵי לִחְמִי אֲנִחְתִּי חֲבֹא
 וַיִּחְכְּוּ כַּמִּים שְׁאֲנִתִּי:
 25 כִּי פֶחַד פִּחְדִּי וַיִּתְּנֵנִי
 וְאֲשֶׁר יִנְרֹתִי יָבֹא לִי:

May no sound of joy be heard in it;
 8 May those who cast spells upon the day^c damn it,
 Those prepared to disable Leviathan;
 9 May its twilight stars remain dark;
 May it hope for light and have none;
 May it not see the glimmerings of the dawn—
 10 Because it did not block my mother's womb,
 And hide trouble from my eyes.
 11 Why did I not die at birth,
 Expire as I came forth from the womb?
 12 Why were there knees to receive me,
 Or breasts for me to suck?
 13 For now would I be lying in repose, asleep and at rest,
 14 With the world's kings and counselors who rebuild ruins
 for themselves,
 15 Or with nobles who possess gold and who fill their
 houses with silver.
 16 Or why was I not like a buried stillbirth,
 Like babies who never saw the light?
 17 There the wicked cease from troubling;
 There rest those whose strength is spent.
 18 Prisoners are wholly at ease;
 They do not hear the taskmaster's voice.
 19 Small and great alike are there,
 And the slave is free of his master.
 20 Why does He give light to the sufferer
 And life to the bitter in spirit;
 21 To those who wait for death but it does not come,
 Who search for it more than for treasure,
 22 Who rejoice to exultation,
 And are glad to reach the grave;
 23 To the man who has lost his way,
 Whom God has hedged about?
 24 My groaning serves as my bread;
 My roaring pours forth as water.
 25 For what I feared has overtaken me;
 What I dreaded has come upon me.

^c Or "sea," taking Heb. yom as equivalent of yam; compare the combination of sea with Leviathan in Ps. 74.13, 14 and with Dragon in Job 7.12; cf. also Isa. 27.1.

26 לֹא־שָׁלוֹם וְלֹא־שְׁקֵטוֹתִי
וְלֹא־נַחֲמִי וַיָּבֹא רָגִז׃

26 I had no repose, no quiet, no rest,
And trouble came.

וַיַּעַן אֱלִיפַז הַתֵּמַנִּי וַיֹּאמֶר׃

4 Then Eliphaz the Temanite said in reply:

2 הֲגֵחַ דְּבַר אֱלֹהֵי חֲלָאָה
וַעֲצֹר בְּמִלִּין מִי וְיִכָּל׃
3 הִנֵּה יִסְרֹת רַבִּים
וַיְדִים רַפּוֹת חֲחֹק׃
4 בְּחֶשֶׁל יָקִימוּ מַלְיָה
וּבְרַפִּים בְּרַעוֹת חֲאָמִץ׃
5 כִּי עָתָה ׀ חִבּוֹא אֱלֹהֵי נַחֲלָה
חֲנֹעַ עֲדִידָה וַחֲבָהֹל׃
6 הֲלֹא יִדְאָהָהּ בְּסִלְחָהּ
חֲמִנְחָהּ וְתָם דְּרָכֶיהָ׃
7 זָכַר־נָא מִי הוּא נָקִי אָבֵד
וְאִיפֹה יִשְׁרִים נִכְחָדוּ׃
8 כֹּאֲשֶׁר רָאִיתִי חֲרָשׁ אֶת־
חֲרָעִי עֹמֵל יִקְצֹרֶהוּ׃
9 מִנִּשְׁמַח אֱלֹהֵי יֶאֱבֹדוּ
וּמִרוּחַ אָפוּ יִכָּלוּ׃
10 שֹׁאֲנָה אֲרִיה וְקוֹל שִׁחַל
וְלֶשֶׁן כְּפִירִים נִחְעוּ׃
11 לֶשֶׁן אֵבֶר מִבְּלִי־טָרֶף
וּבִקְץ לִבָּי יִחֲפָדוּ׃

12 וְאֵלֵי דְבַר יָגֵב
וַתִּקַּח אָזְנִי שִׁמְצָה מִנָּה׃
13 בְּשִׁנְעִים מַחְזִיתוֹת לַלַּיְלָה
בְּנֹפֶל חֲרָדָהּ עַל־אָנָשִׁים׃
14 פֶּחַד קָרָאִי וַרְעָה
וְרֹב עֲצָמוֹתַי הִפְתִּיד׃
15 רוּחַ עַל־פָּנַי יִחַלֵּף
חֲסִמָּה שִׁעֲרַת בְּשָׁרִי׃
16 יָעַד ׀ וְלֹא־אֶכִּיר מִרְאֹהוּ
חֲמוּדָה לְעֵד עֵינַי
רִמְמָה נִקּוֹל אֲשַׁמַּע׃
17 הֲאֵנֶשׁ מֵאֱלֹהֵי יִצְדָק
אִם־מִקְדָּשׁוֹ יִסְתַּר נֶגְדוֹ׃
18 הֲנֹן בְּעֵבְדָיו לֹא יֵאֱמִין

2 If one ventures a word with you, will it be too much?
But who can hold back his words?
3 See, you have encouraged many;
You have strengthened failing hands.
4 Your words have kept him who stumbled from falling;
You have braced knees that gave way.
5 But now that it overtakes you, it is too much;
It reaches you, and you are unnerved.
6 Is not your piety your confidence,
Your integrity your hope?
7 Think now, what innocent man ever perished?
Where have the upright been destroyed?
8 As I have seen, those who plow evil
And sow mischief reap them.
9 They perish by a blast from God,
Are gone at the breath of His nostrils.
10 The lion may roar, the cub may howl,
But the teeth of the king of beasts ^aare broken.
11 The lion perishes for lack of prey,
And its whelps are scattered.

12 A word came to me in stealth;
My ear caught a whisper of it.
13 In thought-filled visions of the night,
When deep sleep falls on men,
14 Fear and trembling came upon me,
Causing all my bones to quake with fright.
15 A wind passed by me,
Making the hair of my flesh bristle.
16 It halted; its appearance was strange to me;
A form loomed before my eyes;
I heard a murmur, a voice,
17 "Can mortals be acquitted by God?
Can man be cleared by his Maker?
18 If He cannot trust His own servants,

^{a-a} Meaning of Heb. uncertain.

יִמְלֹאֲכֶיךָ יְשֵׁם חֲהֻלָּה׃
 19 אֵף׃ שְׂכָנֵי בְתִיחֶמֶר
 אֲשֶׁר־בְּעַפְּרֵי יִסּוּדָם
 יִדְבָּאוּ לַפְּנִי־עֵשׂ׃
 20 מִבֹּקֶר לְעֶרֶב יִפְתּוּ פִּיחֵם
 מִכְּלִי מִשִׁים לְנֶצַח יֵאָבְדוּ׃
 21 הֲלֹא־נִסַּע יִהְיֶה בָם
 וְמוֹתוּ וְלֹא בְחִכְמָה׃

ה
 1 קְרֹא־נָא הָיֵשׁ עִנְיִךְ
 וְאֶל־מִי מִקְדָּשִׁים חֲפָנָה׃
 2 כִּי לְאֵיִל יִהְרֹג־כָּעֵשׂ
 וּפְחָה חֲמִית קִנְיָה׃
 3 אֲנִי רֵאִיתִי אֵיִל אֲוִל מְשִׁירִשׁ
 וְאֶקֹּב נִדְּוֵי פִתְּאִים׃
 4 יִרְחֲקוּ בָנָיו מִיָּשֵׁעַ
 וְיִדְבָּאוּ כְּשַׁעַר וְאִין מַצִּיל׃

5 אֲשֶׁר קִצְרֵלּוֹ׃ רָעַב יֹאכֵל
 וְאֶל־מִצְנִים יִקְחֵהוּ
 וְשָׂאֵף צָמִים חֵילָם׃
 6 כִּי׃ לֹא־יֵצֵא מִעֵפֶר אֲוֶן
 וּמִדָּרְמָה לֹא־יִצְמַח עָמָל׃
 7 כִּי אָדָם לְעָמָל יוֹלָד וְגַם אֲחֵר שׂוֹרֵק
 וְגַם רָשָׁף יִנְבִּיהוּ עֹף׃

8 אֵוִילָם אֲנִי אֲדַרְשׁ אֶל־אֵל
 וְאֶל־אֱלֹהִים אֲשִׁים דְּבַרְתִּי׃
 9 עֲשֵׂה גְדֻלּוֹת וְאִין חֶקֶר
 נִפְלְאוֹת עֲד־אִין מִסְפָּר׃
 10 הַגִּתּוֹן מִשֹּׁר עַל־פְּנֵי אֶרֶץ
 וְתִלְהָ מַיִם עַל־פְּנֵי חוּצוֹת׃
 11 לְעֵשִׂים שְׂפִלִים לְמָרוֹם
 וְלִמְדָרִים שְׂגֹבֵי יָשָׁע׃
 12 מִפֶּן מַחֲשַׁבּוֹת עֲרוּמִים
 וְלֹא־תַעֲשִׂינָה רֵדִיהֶם תּוֹשֵׁהָ׃
 13 לִכְדֹּת חֲכָמִים בְּעֵרְמָם
 וְעֵצָה נִפְתָּלִים נִמְהָרָה׃
 14 יוֹמָם וּפְנִשׁוֹ־חֹשֶׁךְ
 וְכָל־לַיְלָה יִמְשְׁשׁוּ בַּצְהָרִים׃

And casts reproach^a on His angels,
 19 How much less those who dwell in houses of clay,
 Whose origin is dust,
 Who are crushed like the moth,
 20 Shattered between daybreak and evening,
 Perishing forever, unnoticed.
 21 Their cord is pulled up
 And they die, and not with wisdom."

5

Call now! Will anyone answer you?
 To whom among the holy beings will you turn?
 2 Vexation kills the fool;
 Passion slays the simpleton.
 3 I myself saw a fool who had struck roots;
 Impulsively, I cursed his home:
 4 May his children be far from success;
 May they be oppressed in the gate with none to deliver
 them;
 5 May the hungry devour his harvest,
^aCarrying it off in baskets;
 May the thirsty swallow their wealth.^a
 6 Evil does not grow out of the soil,
 Nor does mischief spring from the ground;
 7 For man is born for mischief,
 Just as sparks fly upward.

8 But I would resort to God;
 I would lay my case before God,
 9 Who performs great deeds which cannot be fathomed,
 Wondrous things without number;
 10 Who gives rain to the earth,
 And sends water over the fields;
 11 Who raises the lowly up high,
 So that the dejected are secure in victory;
 12 Who thwarts the designs of the crafty,
 So that their hands cannot gain success;
 13 Who traps the clever in their own wiles;
 The plans of the crafty go awry.
 14 By day they encounter darkness,
 At noon they grope as in the night.

^{a-a} Meaning of Heb. uncertain.

15 וְנִשַּׁע מִחֶרֶב מִפִּיהֶם
וּמִיַּד חֹזֶק אֲבוֹיוֹ:
16 וְתָהִי לְדָל תְּקוּהָ
וְלַעֲלֹהָ קִפְצָה פִּיהָ:

17 הִנֵּה אִשְׁרֵי אֲנוֹשׁ יוֹכִיחֵנוּ אֱלֹהִים
וּמוֹסֵר שָׁרֵי אֱלֹהִים:
18 כִּי הוּא יַכְאִיב וְיַחַשׁ
יִמְחֹץ וְיָרֶוּ תַרְפִּינֶה: ^{וַיִּדּוּ ק}
19 בְּשֵׁשׁ צָרוֹת יַצִּילֶךָ
וּבְשֶׁבַע אֲלֹהֵיךָ יִנְצֶה בְּךָ רָע:
20 בְּרָעָב פָּדֶיךָ מִמָּוֶת
וּבַמִּלְחָמָה מִיַּד חֶרֶב:
21 בְּשֹׁטְט לִשׁוֹן תִּחְבֵּא
וְלֹא-תִירָא מִשּׁוּר כִּי יָבוֹא:
22 לִשְׂרָר וּלְכַפּוֹת חֲשֹׁק
וּמַחֲיוֹת הָאָרֶץ אֱלֹהֵי-רָא:
23 כִּי עִם-אֲבָנֵי הַשָּׂדֶה תִּשְׁתָּה בְרִיתָה
וְחֵית הַשָּׂדֶה תִּשְׁלַמְהֶנָּה:
24 בְּדַעְתָּ כִּי-שָׁלוֹם אֵהְיֶה
וּפְקַדְתָּ נָחַד וְלֹא תִחָשֵׂא:
25 הַדַּעְתָּ כִּי-רַב זַרְעֶךָ
וְאֶצְצִיאֶיךָ כַּעֲשָׂב הָאָרֶץ:
26 תִּבְּוֹא בְּבֹלַח אֱלִי-קָדֶר
כַּעֲלֹת נֹרִישׁ בְּעֵתוֹ:
27 הִנֵּה-זֹאת חֲקִרְנֶה כִּי-הָיָא
שָׁמְעָנָה וְאַתָּה דַּע-קָדֶר:

1 וַיַּעַן אִיּוֹב וַיֹּאמֶר:

2 לֹא שָׁקוּל יִשְׁקָל בְּעֵשֶׂר
וְהִזְתִּי בְּמֵאזְנַיִם יִשְׁאוּ-יָחֹד: ^{וַיִּדּוּ ק}
3 כִּי-עֲתִידָה מְחֹל יָמַי וּכְבֹדִי
עַל-כֵּן דִּבַּרְתִּי לָעוֹ:
4 כִּי חֲצִי שְׁרִי עִמָּדִי
אֲשֶׁר חָמְסָם שָׁמָּה רוּחִי
בְּעוֹתֵי אֱלֹהִים יַעֲרֹכּוּנִי:
5 הֲיִנְתָּק פָּרָא עַל-יַד-אֲשָׁא
אִם יִנְעָה-שׁוּר עַל-בְּלִילֹו:

15 But He saves the needy from the sword of their mouth,
From the clutches of the strong.
16 So there is hope for the wretched;
The mouth of wrongdoing is stopped.
17 See how happy is the man whom God reproves;
Do not reject the discipline of the Almighty.
18 He injures, but He binds up;
He wounds, but His hands heal.
19 He will deliver you from six troubles;
In seven no harm will reach you:
20 In famine He will redeem you from death,
In war, from the sword.
21 You will be sheltered from the scourging tongue;
You will have no fear when violence comes.
22 You will laugh at violence and starvation,
And have no fear of wild beasts.
23 For you will have a pact with the rocks in the field,
And the beasts of the field will be your allies.
24 You will know that all is well in your tent;
When you visit your wife^b you will never fail.
25 You will see that your offspring are many,
Your descendants like the grass of the earth.
26 You will come to the grave^a in ripe old age,^a
As shocks of grain are taken away in their season.
27 See, we have inquired into this and it is so;
Accept it and make it your own.

6 Then Job said in reply:

2 If my anguish were weighed,
My full calamity laid on the scales,
3 It would be heavier than the sand of the sea;
That is why I spoke recklessly.^a
4 For the arrows of the Almighty are in me;
My spirit absorbs their poison;
God's terrors are arrayed against me.
5 Does a wild ass bray when he has grass?
Does a bull bellow over his fodder?

^b Lit. "home."

^a Meaning of Heb. uncertain.

6 הַיֹּאכֵל חֶפֶל מִבְּלִי--חֶלֶח
אִם--שֶׁ--טַעַם בְּכִיר חֶלְמוֹת:
7 מֵאֵנָּה לִנְעוּץ נִפְשִׁי
לְחֵמָה בְּדֶרֶךְ לַחֲמִי:

8 מִי־יִתֶּן חֲבוּא שְׂאֵלֹתִי
וְחִקְנֹתַי יִתֶּן אֱלֹהִים:
9 וְיֵאל אֱלֹהִים יִדְבְּקֵנִי
יִתֵּר יָדוֹ רִבְצֵעֵנִי:
10 וְחַיִּי-עוֹד | נִחְמֵתִי
וְאִסְלַכְתִּי בְּחִילָה לֹא יִחְמֹל
כִּי־לֹא כְחֹדְתִי אִמְרֵי קְדוֹשׁ:
11 מִה־בְּחִי כִי אֶחָל
וּמִה־קֶּצִי כִי--אֲאִרִּיד נִפְשִׁי:
12 אִם--כֹּחַ אֲבִינִם בְּחִי
אִם--בְּשָׁרִי נְחוֹשׁ:
13 הֲאִם אִיו עֲזָרְתִּי כִי
וְחִשְׁיָה נִדְחָה מִמֶּנִּי:

14 לְמַס מִרְעֵהוּ חֶסֶד
הִרְאָת שְׂדֵי יַעֲזֹב:
15 אֲחֵי בְּנָדוֹ כְּמו־נַחַל
כְּאִפְסִיק נְחָלִים יַעֲבִירוּ:
16 הַקָּדָרִים מִי־קָדָר
עָלִימוּ יִתְעַלְּם-שָׁלֵנִי:
17 בַּעַת חֲרָבִי נִצְמָתוּ
בְּחֶמֶד נִדְעָבוּ מִמִּקְוָם:
18 יִלְפְּחוּ אֲרָחוֹת דְּרָכָם
יַעֲלוּ בְּתֵהוּ וְיִאֲבָדוּ:
19 הַבִּישׁוֹת אֲרָחוֹת חֲמָא
חֲלִיכַת שְׂבָא קוֹי־לָמוֹ:
20 בָּשׁוּ כִי־בִטָח
בָּאוּ עֲרִידָה בְּחִפְזוֹ:

21 כִּי־עֲשֵׂתָהּ חִיָּתָם לֹא
חִרְאוּ חֶסֶת וְחִירָאוּ:
22 הֲכִי־אִמְרֹתִי תָבוּ לִי
וּמִכְחָסָם שִׁחֲרוּ בַּעֲרִי:
23 וּמִלְטוֹתִי מִי־צָר
וּמִי־עֲרִיצִים חֲפְדוֹתִי:
24 חֲזוֹנִי וְאֲנִי אֶחְרִישׁ

6 Can what is tasteless be eaten without salt?
Does ^amallow juice-^a have any flavor?
7 I refuse to touch them;
They are like food when I am sick.

8 Would that my request were granted,
That God gave me what I wished for;
9 Would that God consented to crush me,
Loosed His hand and cut me off.
10 Then this would be my consolation,
^aAs I writhed in unsparing-^a pains:
That I did not ^bsuppress my words against the Holy One.-^b
11 What strength have I, that I should hope?
How long have I to live, that I should be patient?
12 Is my strength the strength of rock?
Is my flesh bronze?
13 Truly, I cannot help myself;
I have been deprived of resourcefulness.

14 ^a-A friend owes loyalty to one who fails,
Though he forsakes the fear of the Almighty;-^a
15 My comrades are fickle, like a wadi,
Like a bed on which streams once ran.
16 ^a-They are dark with ice;
Snow obscures them;-^a
17 But when they thaw, they vanish;
In the heat, they disappear where they are.
18 Their course twists and turns;
They run into the desert and perish.
19 Caravans from Tema look to them;
Processions from Sheba count on them.
20 They are disappointed in their hopes;
When they reach the place, they stand aghast.
21 So you are as nothing:-^c
At the sight of misfortune, you take fright.
22 Did I say to you, "I need your gift;
Pay a bribe for me out of your wealth;
23 Deliver me from the clutches of my enemy;
Redeem me from violent men"?
24 Teach me; I shall be silent;

^{b-b} Meaning of Heb. uncertain; others, "deny the words of the Holy One."
^c Following kethib, with Targum; meaning of Heb. uncertain.

ומה-שְׁוִיחֵי הַכִּינּוּ לִי:
 25 מִה־נִּמְרָצוֹ אִמְרֵי־יֵשׁוּ
 ומה־יוֹכִיחַ הוֹכַח מִמֶּנּוּ:
 26 הֲלֹהוּכַח מִלִּים תַּחֲשֹׁבוּ
 וְלִדְוֹת אִמְרֵי נֹאֵשׁ:
 27 אֲפֹה עַל־יָתוֹם תַּפִּילוּ
 וְתִכְרוּ עַל־רֵעֶכֶם:
 28 וְעַתָּה הוֹאִילוּ פְנֵי־כִי
 וְעַל־פְּנֵיכֶם אִם־אֶכְזָב:
 29 שֹׁבוּ נָא אֶל־לִבִּי עוֹלָה
 וְשָׁבִי עוֹד צְדִיק־כָּה: ^{וְסוֹבָק}
 30 הֲיֵשׁ בְּלִשְׁתִּי עוֹלָה
 אִם־לִבִּי לֹא־יָבִין הַחַוָּח:

Tell me where I am wrong.
 25 ^aHow trenchant honest words are;^a
 But what sort of reproof comes from you?
 26 Do you devise words of reproof,
 But count a hopeless man's words as mere wind?
 27 You would even cast lots over an orphan,
 Or barter away your friend.
 28 Now be so good as to face me;
 I will not lie to your face.
 29 Relent! Let there not be injustice;
 Relent! I am still in the right.
 30 Is injustice on my tongue?
 Can my palate not discern evil?

7

1 הֲלֹא־צָבָא לְאִנָּשׁ עַל־אֶרֶץ ^{עֵלִי ק}
 וְכִימִי שָׂכִיר וְיָמָיו:
 2 כַּעֲבֹד יִשְׁאָף־צֶל
 וְכַשְׂכִּיר יִמְתֵּן פְּעֻלּוֹ:
 3 כֵּן הִנָּחֵלְתִּי לִי יְרֵח־שָׁמַיָא
 וְלַיְלֹת עִמָּל מִנּוֹלִי:
 4 אִם־שָׁכַבְתִּי וְאִמְרַתִּי מִתִּי אֲקוּם
 וּמִדֶּד־עֵרֶב
 וְשָׁכַעְתִּי נִדְרִים עַד־נֶשֶׁף:
 5 לֵבֶשׁ בְּשָׂרִי רִמָּה וְנִישׁ עֲפָר ^{נִישִׁית וְנִישׁ ק}
 עוֹרִי רָנַע וְיִמָּאֵס:
 6 יָמִי קָלוּ מִנִּי־אָרֶג
 וְיָבִלוּ כַּאֲפָס תַּקְוָה:
 7 וְזָכַר כִּי־דָת חַיִּי
 לֹא־תִשׁוּב עֵינִי לִרְאוֹת טוֹב:
 8 לֹא־תִשׁוּרֵנִי עֵין רֹאִי
 עֵינִיהָ כִּי וְאִינִי:
 9 כִּלְהָ עָנָן וַיִּלָּךְ ^{סוֹחַ בְּחִתָּה}
 כֵּן יוֹרֵד שְׁאוֹל לֹא־יַעֲלֶה:
 10 לֹא־יָשׁוּב עוֹד לְבֵיתוֹ
 וְלֹא־יִכְרֹנוּ עוֹד מְקוֹמוֹ:
 11 נָם־אֲנִי לֹא אֶחְשֹׁךְ־פִּי
 אֲדַבֶּרָה בְּצָר רוּחִי

Truly man has a term of service on earth;
 His days are like those of a hireling—
 2 Like a slave who longs for [evening's] shadows,
 Like a hireling who waits for his wage.
 3 So have I been allotted months of futility;
 Nights of misery have been apportioned to me.
 4 When I lie down, I think,
 "When shall I rise?"
 Night ^adrags on,^a
 And I am sated with tossings till morning twilight.
 5 My flesh is covered with maggots and clods of earth;
 My skin is broken and festering.
 6 My days fly faster than a weaver's shuttle,
 And come to their end ^bwithout hope.^b
 7 Consider that my life is but wind;
 I shall never see happiness again.
 8 The eye that gazes on me will not see me;
 Your eye will seek me, but I shall be gone.
 9 As a cloud fades away,
 So whoever goes down to Sheol does not come up;
 10 He returns no more to his home;
 His place does not know him.

11 On my part, I will not speak with restraint;
 I will give voice to the anguish of my spirit;

^{a-a} Meaning of Heb. uncertain.

^{b-b} Or "when the thread runs out."

אֲשִׁיחָה בְּמַר נַפְשִׁי :
 12 הֲיָם־אֲנִי אִם־תַּנִּין
 כִּי־תָשִׂים עָלַי מִשְׁמֶרֶת :
 13 כִּי־אֶמְרֵתִי תַחְמוּנִי עֲרִשִׁי
 יִשָּׂא כְּשִׁחִי מִשְׁכָּבִי :
 14 וְתַחְמוּתִי בְּחִלְמוֹת
 וּמַחֲזִיזוֹת תַּבְעֵתָיו :
 15 וְתַחְבֵּר מִחְנָק נַפְשִׁי
 לְמָוֶת מַעֲצָמוֹתִי :
 16 מֵאַסְתִּי לֹא־לְעֹלָם אֲחִיה
 חֲרַל מָמְנִי כִּי־הִבֵּל יָמִי :

17 מִה־אֲנוֹשׁ כִּי תַגְדִּלֵנִי
 וּכִי־תִשֶׁת אֵלָיו לְבָדָה :
 18 וְתִפְקֹדֵנִי לְבִקְרִים
 לְרָגָעִים תִּבְחָנֵנִי :
 19 בְּמָה לֹא־תִשְׁעָה מִמֶּנִּי
 לֹא תִרְפְּנִי עַד־בִּלְעִי רָקִי :
 20 הֲטָאֵתִי מָה אֶפְעֹל ! לֹד נֹצֵר הָאָדָם
 לְמָה שִׁמְתִּנִּי לְמַפְנֵעַ דָּךְ
 וְאֵהִיה עָלַי לְמִשָּׂא :

21 וּמָה ! לֹא־הִטָּא פִשְׁעִי
 וְתִשְׁכַּח אֶת־עֲוֹנִי
 כִּי־עָתָה לְעָפָר אֶשְׁבּב
 וְשִׁחַרְתִּנִּי וְאֵינִי :

ח
 1 וַיַּעַן בִּלְדָּד הַשּׁוּחִית וַיֹּאמֶר :

2 עַד־אֵן תִּמְלֹל־אֱלֹה
 וְרוּחַ כְּבִיר אִמְרֵי־פִיךָ :
 3 הֲאֵל יַעֲוֶת מִשְׁפָּט
 וְאִם־שִׁדִּי יַעֲוֶת־צֶדֶק :
 4 אִם־בְּנֵיהֶם תִּטְאוּ־לוֹ
 וְיִשְׁלַחֵם בְּיַד־פִּשְׁעֵם :
 5 אִם־אַתָּה תִּשְׁחָר אֶל־אֵל
 וְאֶל־שִׁדִּי תַחֲנוּן :
 6 אִם־צֶדֶק וְיֹשֶׁר אַתָּה
 כִּי־עָתָה יַעֲוֶר עָלֶיךָ :

I will complain in the bitterness of my soul.

12 Am I the sea or the Dragon,^c
 That You have set a watch over me?

13 When I think, "My bed will comfort me,
 My couch will share my sorrow,"

14 You frighten me with dreams,
 And terrify me with visions,

15 Till I prefer strangulation,
 Death, to my wasted frame.

16 I am sick of it.

I shall not live forever;

Let me be, for my days are a breath.

17 What is man, that You make much of him,
 That You fix Your attention upon him?

18 You inspect him every morning,
 Examine him every minute.

19 Will You not look away from me for a while,
 Let me be, till I swallow my spittle?

20 If I have sinned, what have I done to You,
 Watcher of men?

Why make of me Your target,
 And a burden to myself?

21 Why do You not pardon my transgression
 And forgive my iniquity?

For soon I shall lie down in the dust;
 When You seek me, I shall be gone.

8 Bildad the Shuhite said in reply:

2 How long will you speak such things?
 Your utterances are a mighty wind!

3 Will God pervert the right?
 Will the Almighty pervert justice?

4 If your sons sinned against Him,
 He dispatched them for their transgression.

5 But if you seek God
 And supplicate the Almighty,

6 If you are blameless and upright,
 He will protect you,

^c See note at 3.8.

יְשָׁלֵם נֹחַ צְדָקָה:
 7 וְהָיָה רֵאשִׁיתָהּ מִצִּנּוֹר
 וְאַחֲרֶיהָ יִשְׁגָּה מְאֹד:

8 כִּי־שָׁאֵל־לָנָא לְדֹר רִישׁוֹן י' כִּמְסִים א'
 וְכֹלֹו לְחַקֵּר אֲבוֹתָם:
 9 כִּי־חִמּוֹל אָמַנְנוּ וְלֹא נִדְעָה
 כִּי צֶלַע יָמֵנוּ עַל־אָרֶץ:
 10 הֲלֹא־תֵמָּה יִדְרֹחַ וְיֹאמְרוּ לָךְ
 וּמִלֵּכָם יֵצֵאוּ מִלִּים:
 11 הֲנִיָּאֵה־נָּמָא בְּלֹא בִצְה
 יִשְׁגָּה־אֲחֹוֹ בְּלִי־מִים:
 12 עֲרֻנּוֹ בְּאֵבֹו לֹא יִקְטֹף
 וְלִפְנֵי בְּלִי־חֲצִיר יִיבֹשׁ:
 13 כֹּן אֲרֻחוֹת כָּל־שֹׁכְחֵי אֵל
 וְתִקְוַת חַגָּף תֵּאבֹד:
 14 אֲשֶׁר־יָקוֹשׁ בְּסֻלּוֹ
 וּבֵית עֹפְכִישׁ מִבְּטָחוֹ:
 15 יִשְׁעוֹ עַל־בֵּיתוֹ וְלֹא יַעֲמֹד
 יִחְזִיק בּוֹ וְלֹא יָקוּם:
 16 כִּשְׁבֹּב הָיָא לִפְנֵי־שֶׁמֶשׁ
 וְעַל־נִתְּחוֹ יִתְקַתֵּי חֲצָא:
 17 עַל־גֵּל שָׁרְשָׁיו יִסְבְּכוּ
 בֵּית אֲבָנִים יִחְזָה:
 18 אִם־יִבְלַעְנוּ מִמְּקוֹמוֹ
 וְכָחַשׁ בּוֹ לֹא רֹאִיתִיד:

19 הֲוֹ־הוּא מְשׁוֹשׁ דִּרְבּוֹ
 וּמִעֶפֶר אַחֵר יִצְמָחוּ:
 20 הֲוֹ־אֵל לֹא יִמְאֹס־תָּם
 וְלֹא יִחְזִיק בִּיד־מִרְעִים:
 21 עַד־יִמְלִיחַ שְׂחוֹק פִּיד ר' כִּמְסִים א'
 וְשִׁפְתָיִד תְּרוּעָה:
 22 שְׂנָאִיד יִלְבַּשׁוּ־בִשְׂת
 וְאַהֲלֵי רְשָׁעִים אֵינֵנוּ:

ט
 1 יִתְעַן אִיּוֹב וַיֹּאמֶר:

2 אָמֵן יֵדַעְתִּי כִּי־כֹן
 וּמִה־יִצְדֹּק אֲנִישׁ עִם־אֵל:

And grant well-being to your righteous home.

7 Though your beginning be small,
 In the end you will grow very great.

8 Ask the generation past,

Study what their fathers have searched out

9 —For we are of yesterday and know nothing;
 Our days on earth are a shadow—

10 Surely they will teach you and tell you,
 Speaking out of their understanding.

11 Can papyrus thrive without marsh?
 Can rushes grow without water?

12 While still tender, not yet plucked,
 They would wither quicker than any grass.

13 Such is the fate of all who forget God;
 The hope of the impious man comes to naught—

14 Whose confidence is a ^athread of gossamer,^a
 Whose trust is a spider's web.

15 He leans on his house—it will not stand;
 He seizes hold of it, but it will not hold.

16 He stays fresh even in the sun;
 His shoots spring up in his garden;

17 ^aHis roots are twined around a heap,
 They take hold of a house of stones.^a

18 When he is uprooted from his place,
 It denies him, [saying,]
 “I never saw you.”

19 Such is his happy lot;
 And from the earth others will grow.

20 Surely God does not despise the blameless;
 He gives no support to evildoers.

21 He will yet fill your mouth with laughter,
 And your lips with shouts of joy.

22 Your enemies will be clothed in disgrace;
 The tent of the wicked will vanish.

9 Job said in reply:

2 Indeed I know that it is so:
 Man cannot win a suit against God.

^{a-a} Meaning of Heb. uncertain.

3 אִם־יִחְפֹּץ לִרְבַּע עָמוֹ
 לֹא יַעֲנֵנוּ אֶחָת מִנִּי־אֱלֹהִים׃
 4 חָכֵם לִבָּב וְאַמִּיץ בַּחַ
 מִי־הִקְשָׁה אֵלָיו וַיִּשָּׁלֶם׃
 5 הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ
 אֲשֶׁר הִפְכֵם בְּאַפוֹ׃
 6 הַמִּרְנִיז אֶרֶץ מִמְקוֹמָהּ
 וְעַמּוּדֶיהָ יִחְפְּלֻצּוּ׃
 7 הַאֲמַר לַחֲסֵד וְלֹא יִזְחַח
 וּבָעֵד בְּדֹכָבִים יַחֲסֵם׃
 8 וַיִּטֶּה שָׁמַיִם לְבָדּוֹ
 וַיִּדְוֹדָה עַל־בְּמַת־יָנוֹם׃
 9 עָשָׂה אֵשׁ כִּסִּיל
 וּבְיָמָה וּבְדֹרֵי חִמּוֹן׃
 10 עָשָׂה גִדְלוֹת עַד־אֵין חֶמֶר
 וְנִפְלְאוֹת עַד־אֵין מִסְפָּר׃
 11 הֵן יַעֲבֹר עָלַי וְלֹא אֲדַאֵה
 וְיִחְלַף וְלֹא־אֲכִיר לוֹ׃
 12 הֵן יִחַחֵף מִי יִשְׁבֵּנוּ
 מִי־יֹאמַר אֵלָיו מִה־תַּעֲשֶׂה׃
 13 אֱלֹהִים לֹא־יִשְׁבֹּב אָפוֹ
 תַחֲתֹנִי שָׁחֲרוּ עֲזָרֵי דָבָר׃ תַּחֲתִיר ק'
 14 אֵיךְ בִּי־אֲנֹכִי אֶעֱנֶנּוּ
 אֲבַחֲרָה דְּבָרֵי עָמוֹ׃
 15 אֲשֶׁר אִם־צָדַקְתִּי לֹא אֶעֱנֶה
 לְמַשְׁפָּטִי אֶחֱחַנּוּ׃
 16 אִם־קָרָאתִי וַיַּעֲנֵנִי
 לֹא אֶאֱמִין בִּי־יֵאֱמִין קוֹלִי׃
 17 אֲשֶׁר־בִּשְׁעָרָה יִשְׁפָּנִי
 הַהֲרָגָה פָּצְעֵי חַנּוּם׃
 18 לֹא־יִחַנְנֵי הַשֵּׁב רוּחִי
 כִּי יִשְׂבַּעֲנִי מִמַּרְדִּים׃
 19 אִם־לִבִּי אֶמִּין הִנֵּה
 וְאִם־לְמַשְׁפָּטִי מִי יַעֲדֵנִי׃
 20 אִם־אֶצְדַּק פִּי יִרְשָׁעֵנִי
 חָם אֵינִי וַיַּעֲקֹשְׁנִי׃
 21 חָם אֵינִי לֹא־אֲרַע נִפְשִׁי
 אֶמָּאֵם חַיִּי׃

3 If he insisted on a trial with Him,
 He would not answer one charge in a thousand.
 4 Wise of heart and mighty in power—
 Who ever challenged Him and came out whole?—
 5 Him who moves mountains without their knowing it,
 Who overturns them in His anger;
 6 Who shakes the earth from its place,
 Till its pillars quake;
 7 Who commands the sun not to shine;
 Who seals up the stars;
 8 Who by Himself spread out the heavens,
 And trod on the back of the Sea;
 9 Who made the Bear^a and Orion,
 Pleiades, and the chambers of the south wind;
 10 Who performs great deeds which cannot be fathomed,
 And wondrous things without number.
 11 He passes me by—I do not see Him;
 He goes by me, but I do not perceive Him.
 12 He snatches away—who can stop Him?
 Who can say to Him, “What are You doing?”
 13 God does not restrain His anger;
 Under Him Rahab’s^b helpers sink down.
 14 How then can I answer Him,
 Or choose my arguments against Him?
 15 Though I were in the right, I could not speak out,
 But I would plead for mercy with my judge.
 16 If I summoned Him and He responded,
 I do not believe He would lend me His ear.
 17 For He crushes me “for a hair;”^c
 He wounds me much for no cause.
 18 He does not let me catch my breath,
 But sates me with bitterness.
 19 If a trial of strength—He is the strong one;
 If a trial in court—who will summon Him for me?
 20 Though I were innocent,
 My mouth would condemn me;
 Though I were blameless, He would prove me crooked.
 21 I am blameless, yet I am distraught;
 I am sick of life.

^a Meaning of Heb. uncertain.

^b A primeval monster.

^c With Targum and Peshitta; or “with a storm.”

22 אַחַת־הָיָא עַל־כֵּן אֶמְרָתִי מִחַ כְּאֵתָנָה
תָּם וְרָשָׁע הוּא מִכְלָה:
23 אִם־שׁוֹט יָמִית פְּתָאִם
לְמַסָּח נָקִים יִלְעָג:
24 אֲרִץ | נִתְּנָה בְיַד־רָשָׁע
פְּנֵי־שֹׁפְטֶיהָ יִכְסֶה
אִם־לֹא אִפּוּ מִי־הוּא:

25 וְיָמַי קָלוּ מִי־רָנָן
בָּרָחוּ לֹא־רָאוּ טוֹבָה:
26 חָלְפוּ עַם־אֲנִיּוֹת אֲבָה
בְּנֹשֶׁר יָמוּשׁ עַל־אֶכָל:
27 אִם־אֶמְרִי אֶשְׁכַּחַה שִׁיחִי
אֶעֱזֹבָה פָּנַי וְאֶבְלִינָה:
28 יִנָּרְחִי כָל־עֲצָבֹתַי
יָדַעְתִּי בִי־לֹא תִגְמְנִי:
29 אֲנִכִּי אֲרָשָׁע
לְמַה־זֶּה הִבֵּל אֵינֶנִּי:
30 אִם־הִתְרַחֲצִיתִי בְּמוֹ־שֶׁלֶג בְּיָדִי
וְהִזְכֹּתִי בְּכֹר בָּפִי: 22 א בְּכֹר
31 אֲזִי בִשְׁתַּח חֲטָאֵלִנִי
וְחַעֲבוֹנֵי שְׁלֻמוֹתִי:
32 כִּי־לֹא־אִישׁ כִּמּוֹנִי אֶעֱנֶנּוּ
נִבּוֹא וְחָדוּ בַּמִּשְׁפָּט:
33 לֹא יִשְׁבִּיעֵנּוּ מִבֵּיתִי
יֵשֶׁת יָדוֹ עַל־שְׁנֵינוּ:
34 יִסֵּר מִעֲלֵי שִׁבְטִי: 34 רַב־נִי
וְאִמְחוּ אֶל־חֲבִיטֵי־עֵינַי: 34 חֲבִיטֵי עֵינַי
35 אֲרַבְרָה וְלֹא אֲרִאֲנוּ
כִּי־לֹא־כֵן אֲנִי עֹמֵד:

1 נִקְטָה נַפְשִׁי בְּחַיִּי
אֶעֱזֹבָה עַל־יְדֵי
אֲרַבְרָה בְּמַר נַפְשִׁי:
2 אֶמְרֵ אֱלֹהִים אֶל־תִּרְשִׁיעֵנִי
הוֹדִיעֵנִי עַל־מַה־תִּרְיָבִנִּי:
3 הַטּוֹב לָךְ | כִּי־תִשְׁשָׁק
כִּי תִמְאֵס יָדְךָ בַּפֶּדַי
תַּעֲלֶה־עַצְמְךָ רָשָׁעִים הוֹפְעֵת:
4 הֲעֵינִי בְּשָׂר לָךְ

22 It is all one. Therefore I say,
"He destroys the blameless and the guilty."
23 When suddenly a scourge brings death,
He mocks as the innocent fail.
24 The earth is handed over to the wicked one;
He covers the eyes of its judges.
If it is not He, then who?

25 My days fly swifter than a runner;
They flee without seeing happiness;
26 They pass like reed-boats,
Like an eagle swooping onto its prey.
27 If I say, "I will forget my complaint;
Abandon my sorrow^d and be diverted,"
28 I remain in dread of all my suffering;
I know that You will not acquit me.
29 It will be I who am in the wrong;
Why then should I waste effort?
30 If I washed in soap,
Cleansed my hands with lye,
31 You would dip me in muck
Till my clothes would abhor me.
32 He is not a man, like me, that I can answer Him,
That we can go to law together.
33 No arbiter is between us
To lay his hand on us both.
34 If He would only take His rod away from me
And not let His terror frighten me,
35 Then I would speak out without fear of Him;
For I know myself not to be so.

10

I am disgusted with life;
I will give rein to my complaint,
Speak in the bitterness of my soul.
2 I say to God, "Do not condemn me;
Let me know with what You charge me.
3 Does it benefit You to defraud,
To despise the toil of Your hands,
While smiling on the counsel of the wicked?
4 Do You have the eyes of flesh?

^d Lit. "face."

אם-בראות אלו תראה:
 5 הֲכִמִּי אֱלֹהִים יְמִיךָ
 אם-שְׁנוֹתֶיךָ כִּימִי נָכַר:
 6 כִּי--תִּבְקֹשׁ לַעֲוֹנִי
 וְלִחַטְאוֹתֵי תְּרָדוֹשׁ:
 7 עַל-דַּעְתְּךָ כִּי-לֹא אֶרְשָׁע
 וְאֵין מִיָּדְךָ מַצִּיל:

8 יְדִידְךָ עָצְבוֹתַי תַּעֲשֶׂוּנִי
 תַּחַד סָבִיב וְחַבְלָעֵנִי:
 9 זָכַר-טָא כִּי-כַחַמֶּר עָשִׂיתָנִי
 וְאֶל-עָפָר תַּשִּׁיבֵנִי:
 10 הֲלֹא הִחַלֵּב תַּחֲיִיבֵנִי
 וּכְבֹּיֶה תִּקְפֹּאֵנִי:
 11 עוֹר וּבָשָׂר תַּלְבִּישָׁנִי
 וּבַעֲצָמוֹת אֲגִידִים תַּשְׁכֵּבֵנִי:
 12 חַיִּים וְחֶסֶד עָשִׂיתָ עִמָּדִי
 וּפְקִדְתָּךְ שָׁמְרָה רוּחִי:
 13 וְאֵלֶּה צִפְנָתָ בְּלִבְךָ
 יָדַעְתִּי כִּי-זָאת עִמָּדִי:
 14 אִם--חַטָּאתִי וְשֹׁמְרָתִי
 וּמַעֲוֹנִי לֹא תַנְקֵנִי:
 15 אִם--רָשָׁעִתִּי אֶלְלִי לִי
 וְצַדִּיקִתִּי לֹא-אֶשָּׂא רֹאשִׁי
 שִׂכְעָה מְלֹחַ וּרְאָה עֵינִי:

16 וְנָאָה בַּשָּׂחַל תִּצְוֶנִי
 וְחֹשֶׁב תִּתְפַּלֵּא כִּי:
 17 תַּחֲרֹשׁ עָרִידִי אֶנְדִּי
 וְתִרְבַּב כְּעֶשֶׂה עִמָּדִי
 חֲלִיפוֹת וְצִבָּא עִמִּי:

18 וְלִמָּה מִרְחֹם הִצַּאתָנִי
 אֲנֹכִי וְעֵין לֹא-חִדָּאֵנִי:
 19 כְּאִשּׁוֹר לֹא-הִיֵּיתִי אֲהִיָּה
 מִבְּטֵן לִקְבֹּר אוֹיְבִי:
 20 הֲלֹא-מֵעַתָּה יָמֵי זִכְרִי חֲסִילִי
 יִשָּׁח מִמֶּנִּי וְאִבְלִיָּה מֵעַתָּה:
 21 בְּיָטָרִם אֵלַי וְלֹא אֶשׁוּב
 אֶל-אֶרֶץ חֹשֶׁךְ וְצִלְמוֹת:

Is Your vision that of mere men?

5 Are Your days the days of a mortal,
 Are Your years the years of a man,

6 That You seek my iniquity
 And search out my sin?

7 You know that I am not guilty,
 And that there is none to deliver from Your hand.

8 "Your hands shaped and fashioned me,
 Then destroyed every part of me.

9 Consider that You fashioned me as clay;
 Will You then turn me back into dust?

10 You poured me out like milk,
 Congealed me like cheese;

11 You clothed me with skin and flesh
 And wove me of bones and sinews;

12 You bestowed on me life and care;
 Your providence watched over my spirit.

13 Yet these things You hid in Your heart;
 I know that You had this in mind:

14 To watch me when I sinned
 And not clear me of my iniquity;

15 Should I be guilty—the worse for me!
 And even when innocent, I cannot lift my head;
 So sated am I with shame,
 And drenched in my misery.

16 ^aIt is something to be proud of^a to hunt me like a lion,
 To show Yourself wondrous through me time and again!

17 You keep sending fresh witnesses against me,
 Letting Your vexation with me grow.

^aI serve my term and am my own replacement.^a

18 "Why did You let me come out of the womb?
 Better had I expired before any eye saw me,

19 Had I been as though I never was,
 Had I been carried from the womb to the grave.

20 My days are few, so desist!

Leave me alone, let me be diverted awhile

21 Before I depart—never to return—
 For the land of deepest gloom;

^{a/a} Meaning of Heb. uncertain.

אָרֶץ עֲפֹתָהּ כְּמוֹ-אֶפֶל
צִלְמוֹת וְלֹא-סִדְרִים
וְחַפֵּעַ כְּמוֹ-אֶפֶל:

22 A land whose light is darkness,
All gloom and disarray,
Whose light is like darkness."

יֵא
יִרְעֵן צִפְרַת הַנַּעֲמָתִי הָאֵמֶר:

11 Then Zophar the Naamathite said in reply:

2 הֲרַב דְּבָרִים לֹא יֵעֲנֶה
וְאִם-אִישׁ שֹׁפְתִים יִצְדֵּק:
3 בְּדִרְשׁ מְתִים יִחְרַשׁ
וְחִלְשֵׁנָה וְאִין מִכְלָם:
4 וְהֵאמֹר וַיְהִי לְקֹחִי
וְזָכַר הָיִיתִי בְעֵינֶיךָ:
5 וְאוּלָם כִּי-יִתֵּן אֱלֹהִים דְּבַר
וְיִפְתָּח שִׁפְתָיו עִמּוֹ:
6 הַגִּיד-לְךָ הַסֵּדְרוֹת חֲכָמָה
כִּי-כַפְלִים לְהוֹשִׁיעַ
וְלֵרַע כִּי-יִשָּׂא לְךָ אֱלֹהִים מַעֲוִיָּה:

2 Is a multitude of words unanswerable?
Must a loquacious person be right?
3 Your prattle may silence men;
You may mock without being rebuked,
4 And say, "My doctrine is pure,
And I have been innocent in Your sight."
5 But would that God might speak,
And talk to you Himself.
6 He would tell you the secrets of wisdom,
For there are many sides to sagacity;
And know that God has overlooked for you some of your
iniquity.^a

7 הֲתִגְדֹּר אֱלֹהִים חֲמִצָּא
אִם עַד-תִּכְלִית שְׁבִי חֲמִצָּא.
8 גְּבוּהֵי שָׁמַיִם מִה־תִּפְעַל
עֲמֻקָּה מִשְׁאוֹל מִה־תֵּדַע:
9 אֲרָכָה מֵאֶרֶץ מִדְּהָר
וְרָחֲבָה מִיַּם-יָם:
10 אִם-יִחְלֶף וְיִסְגֵּר
וְיִקְהִיל וְיִמְיִי יִשְׁכְּנוּ:
11 כִּי-הוּא יָדַע מַחֲשֵׁאוֹ
וְיִרְאֶה-אֵן וְלֹא יַחְבֹּנוּ:
12 וְאִישׁ גִּבּוֹר יִלְכֹּב
תַּעֲרִיר פָּרָא אֲדָם וְיִלְד:

7 Would you discover the mystery of God?
Would you discover the limit of the Almighty?
8 Higher than heaven—what can you do?
Deeper than Sheol—what can you know?
9 Its measure is longer than the earth
And broader than the sea.
10 ^aShould He pass by, or confine,
Or call an assembly, who can stop Him?^a
11 For He knows deceitful men;
When He sees iniquity does He not discern it?
12 ^aA hollow man will get understanding,
When a wild ass is born to a man.^a

13 אִם-אָתָּה הַכִּינוֹת לִבְךָ
וּפָרַשְׁתָּ אֱלֵיךָ כַּפֶּיךָ:
14 אִם-אָנוּ בְּדֶרֶךְ הַרְחִיקָהּ
וְאִל-תִּשְׁכַּח בְּאֹהֶלְךָ עוֹלָה:
15 כִּי-אֲנִי חֲשָׂא פָנֶיךָ מִמוֹם
וְהִיִּיתָ מִצָּק וְלֹא תִירָא:
16 כִּי-אָתָּה עָמַל תִּשְׁכַּח

13 But if you direct your mind,
And spread forth your hands toward Him;
14 If there is iniquity with you, remove it;
Do not let injustice reside in your tent.
15 Then, free of blemish, you will hold your head high,
And, ^bwhen in straits, ^bbe unafraid.
16 You will then put your misery out of mind,

^{a-a} Meaning of Heb. uncertain.

^{b-b} Heb. mušaq; other Heb. editions muššaq, "you will be firm."

בָּמִים עָבְרוּ חֹזֶר׃
 17 וּמַצְהֵרִים יָקוֹם חֶלֶד׃
 תִּעֲפֶה כְּקֶר הַיּוֹהָ׃
 18 וְכַטְחַת בִּי־יֵשׁ חֲקִנָּה׃
 וְחִפְתָּ לְכַטַּח תִּשְׁכַּב׃
 19 וְרַבְצָה וְאִין מִחֲרִיר׃
 וְחָלוּ פְגִיד רַבִּים׃
 20 וְעֵינֵי רְשָׁעִים תִּכְלִינָה׃
 וּמָנוֹס אֶבֶר מִנֶּהֱם׃
 וְחֲקֻנָּהֶם מִפְּחֻנָּשׁ׃

Consider it as water that has flowed past.
 17 ^aLife will be brighter than noon;^a
 You will shine, you will be like the morning.
 18 You will be secure, for there is hope,
^aAnd, entrenched,^a you will rest secure;
 19 You will lie down undisturbed;
 The great will court your favor.
 20 But the eyes of the wicked pine away;
 Escape is cut off from them;
 They have only their last breath to look forward to.

יב
 1 וַיַּעַן אִיּוֹב הָאָמַר׃

12 Then Job said in reply:

2 אָמֵנָם כִּי אֲחֵם־עֵם׃
 וְעִמָּכֶם תָּמוּת חִכְמָה׃
 3 נִסְ-לִי לָכֵּב ׀ כְּמוֹכֶם
 לֹא־נֶפֶל אֲנִי מִכֶּם
 וְאֵת־מִי־אִין כְּמו־אֱלֹהִים׃
 4 שָׁחַק לְרַעְיוֹ ׀ אֶהְיֶה
 קִרָּא לְאֱלֹהִים וַיַּעֲנֵהוּ׃
 שְׁחֹק צְדִיק תָּמִים׃
 5 לִפְדֹּר בַּח לַעֲשֻׁתוֹת שְׂאֵגוֹ
 לָבוֹן לְמוֹעֲדֵי רָגֹל׃

2 Indeed, you are the [voice of] the people,
 And wisdom will die with you.
 3 But I, like you, have a mind,
 And am not less than you.
 Who does not know such things?
 4 I have become a laughingstock to my friend,
 "One who calls to God and is answered,
 Blamelessly innocent," a laughingstock.
 5 ^aIn the thought of the complacent there is contempt for
 calamity;

6 יִשְׁלִי אֱהָלִים ׀ לְשָׁדִדִים׃
 וּבִטְחוֹת לְמַרְנָזִי אֶל
 לֹא־שֶׁר הָבִיא אֱלֹהִים בְּיָדוֹ׃

It is ready for those whose foot slips.^a
 6 Robbers live untroubled in their tents,
 And those who provoke God are secure,
^aThose whom God's hands have produced.^a

7 וְאוֹלָם שְׂאֵל־נָא בַּהֲמוֹת וְחִרְיָה׃
 תְּעוֹף הַשָּׁמַיִם תִּגְדֹּלֶנָּה׃
 8 אוֹ שִׁיחַ לְאֶרֶץ וְחִרְיָה׃
 וַיִּסְפְּרוּ לָהּ רֵעֵי הַיָּם׃
 9 מִי לֹא־יָדַע בְּכָל־אֱלֹהִים׃
 כִּי יִרְ-יָהוָה עָשָׂתָה וְאֵת׃
 10 אֲשֶׁר בָּרָא נֶפֶשׁ כָּל־חַי׃
 וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ׃
 11 הֲלֹא־אָזֶן מִלִּין תִּבְחֵן׃
 וְחֹךְ אֶכֶל יִטְעֵם־לּוֹ׃
 12 כִּי־שִׁשִּׁים חֲכָמָה׃
 וְאַרְבֶּּי יָמִים תִּבּוֹנָה׃

7 But ask the beasts, and they will teach you;
 The birds of the sky, they will tell you,
 8 Or speak to the earth, it will teach you;
 The fish of the sea, they will inform you.
 9 Who among all these does not know
 That the hand of the LORD has done this?
 10 In His hand is every living soul
 And the breath of all mankind.
 11 Truly, the ear tests arguments
 As the palate tastes foods.
 12 Is wisdom in the aged
 And understanding in the long-lived?

^{a-a} Meaning of Heb. uncertain.

13 עֲמוּ חֵכְמָה וְבוֹרָה
 לוֹ עֲצָה וְחִבּוּנָה:
 14 הֵן יִהְיוּ וְלֹא יִבְנֶה
 יִסָּבֵר עַל־אִישׁ וְלֹא יִפְתָּח:
 15 הֵן יַעֲצֹר בְּמַיִם וַיִּבְשּׁוּ
 יִשְׁלַח־ם וַיִּהְפְּכוּ־אָרֶץ:
 16 עֲמוּ עִזָּה וְחֹשֶׁה
 לוֹ שֹׁגֵג וּמִשְׁגָּה:
 17 מוֹלִיד יוֹעֲצִים שׁוֹלֵל
 וְשֹׁפְטִים יִהְיֶה לֵל:
 18 מוֹסֵר מַלְכִּים פֶּתַח
 וַיֹּאסֵר אֲזוּר בְּמַחְזִיקָם:
 19 מוֹלִיד בְּהֵנִים שׁוֹלֵל
 וְאֶתְהַנִּים יִסְלֹף:
 20 מִסִּיר שִׁפָּה לְנֶאֱמָנִים
 וְשֹׁטֵם יִמְנִיעַ יָקוֹחַ:
 21 שׁוֹפֵךְ בַּח עַל־נְדִיבִים
 וּמְזִיחַ אֶפְיָקִים רָפָה:
 22 מְגַלֶּה עֲמֻקּוֹת מִיַּד־חֹשֶׁךְ
 וַיֵּצֵא לְאוֹר צִלְמוֹת:
 23 מַשְׁנִיא לְנֹתִים וַיִּאֲבֹקֵם
 שֹׁטֵחַ לְנֹתִים וַיִּנָּחֵם:
 24 מִסִּיר לֵב רָאשֵׁי עַם־הָאָרֶץ
 וַיַּחֲטֵם בְּתֵרוֹ לֹא־דֶרֶךְ:
 25 יִמְשְׁכוּ־חֹשֶׁךְ וְלֹא־אוֹר
 וַיַּחֲטֵם בְּשׁוֹכֹר:

22 א' חק' רמשה

י
 1 הֵן כָּל רְאִיתָה עֵינִי
 שָׁמְעָה אָזְנִי וַחֲבָן לָהּ:
 2 כִּדְעַתְכֶּם יָדַעְתִּי נִס־אֲנִי
 לֹא־נִפְלְ אֲנֹכִי מִכֶּם:
 3 אוֹלָם אֲנִי אֶל־שֶׁרִי אֲרַבֵּר
 וְהוֹכַח אֶל־אֵל אֲחַפֵּץ:
 4 וְאוֹלָם אֲחֵם טַפְלִי־שֹׁקֵר
 רַפְּאִי אֵלֶּל כָּל־כֶּם:
 5 מִי־יִתֵּן הַחֲרֵשׁ חֲתִירִשׁוֹ
 וַיַּחֲרִי לָכֶם לְחִבְקָהּ:
 6 שִׁמְעוּ־נָא הוֹכַחְתִּי
 וּרְבוֹת שִׁפְתֵי הַקְשִׁיבוּ:

13

13 With Him are wisdom and courage;
 His are counsel and understanding.
 14 Whatever He tears down cannot be rebuilt;
 Whomever He imprisons cannot be set free.
 15 When He holds back the waters, they dry up;
 When He lets them loose, they tear up the land.
 16 With Him are strength and resourcefulness;
 Erring and causing to err are from Him.
 17 He makes counselors go about naked^b
 And causes judges to go mad.
 18 He undoes the belts of kings,
 And fastens loincloths on them.
 19 He makes priests go about naked^b,
 And leads temple-servants^c astray.
 20 He deprives trusty men of speech,
 And takes away the reason of elders.
 21 He pours disgrace upon great men,
 And loosens the belt of the mighty.
 22 He draws mysteries out of the darkness,
 And brings obscurities to light.
 23 He exalts nations, then destroys them;
 He expands nations, then leads them away.
 24 He deranges the leaders of the people,
 And makes them wander in a trackless waste.
 25 They grope without light in the darkness;
 He makes them wander as if drunk.

My eye has seen all this;
 My ear has heard and understood it.
 2 What you know, I know also;
 I am not less than you.
 3 Indeed, I would speak to the Almighty;
 I insist on arguing with God.
 4 But you invent lies;
 All of you are quacks.
 5 If you would only keep quiet
 It would be considered wisdom on your part.
 6 Hear now my arguments,
 Listen to my pleading.

^b A sign of madness.

^c Cf. U'garitic ytnm, a class of temple servants; others "the mighty."

7 הלאל תדברו עולה
ולו תדברו רמיה:
8 הפניו תשאון אם-לאל תריבון:

9 הטוב כִּי־יחקר אחכם
אם־יבהתל באנוש תהתלו בו: דגס אחר ח' י'
10 הוכח יוכיח אחכם
אם־יפסתר פנים תשאון:
11 הלא שאתו תבעת אחכם
ופחדו יפל עליכם:
12 זכריכם משל־אפר
לנבי־חמר נביכם:

13 החרישו קמני ואדברה־אני
ויעבר עלי מה:
14 על־מה אשא בשני בשני
ונפש אשים בכפי:
15 הן יקטלני לא איהל יו י'
אף־דרכי אל־פניו אוכיח:
16 גם־הוא־לי לישועה
כי־לא לפניו תגה יבוא:

17 שמעו שמוע מלתי
ואחנחי באזניכם:
18 הנה־נא ערכתי משפט
ידעתי כי־אני אצדק:
19 מי־הוא יריב עמדי
כי־עתה אחריש ואנע:
20 אף־שתיים אל־תעש עמדי
אז מפניך לא אפסח:
21 בפה מעלי הרחק סתח באתח
ואמתוך אל־תבעתני: סתח ב"ס
22 וקרא ואנכי אענה
או אדבר ותשיבני:
23 כמה לי עונות ותשאות
פשעי ותשאתי הדיעני:
24 למה־פניך תסתיר
ותחשבני לאויב לך:
25 העלה נדף תערוץ

7 Will you speak unjustly on God's behalf?
Will you speak deceitfully for Him?

8 Will you be partial toward Him?
Will you plead God's cause?

9 Will it go well when He examines you?
Will you fool Him as one fools men?

10 He will surely reprove you
If in ^ayour heart^a you are partial toward Him.

11 His threat will terrify you,
And His fear will seize you.

12 Your briefs are empty^b platitudes;
Your responses are unsubstantial.^c

13 Keep quiet; I will have my say;
Let what may come upon me.

14 How long! I will take my flesh in my teeth;
I will take my life in my hands.

15 ^dHe may well slay me; I may have no hope;^d
Yet I will argue my case before Him.

16 In this too is my salvation:
That no impious man can come into His presence.

17 Listen closely to my words;
Give ear to my discourse.

18 See now, I have prepared a case;
I know that I will win it.

19 For who is it that would challenge me?
I should then keep silent and expire.

20 But two things do not do to me,
So that I need not hide from You:

21 Remove Your hand from me,
And let not Your terror frighten me.

22 Then summon me and I will respond,
Or I will speak and You reply to me.

23 How many are my iniquities and sins?
Advise me of my transgression and sin.

24 Why do You hide Your face,
And treat me like an enemy?

25 Will You harass a driven leaf,

^{a-a} Lit. "secret."

^b Lit. "ashen."

^c Lit. "clayey."

^{d-d} So with kethib; others with qere "Though He slay me, yet will I trust in Him."

ואח־קשׁ יבשׁ תרדף:
 26 כִּי־חֲכַחְבִּי עָלַי מִדֹּרוֹת
 וְתוֹרִישֵׁנִי עֲוֹנוֹת נַעֲרִי:
 27 וְתָשֶׂם בְּסֹד־יְרֵלִי
 וְתִשְׁמֹר בְּל־אַרְחֹתִי
 עַל־שֹׁרֶשׁ יְרֵלִי תַחֲקֹקָה:
 28 וְהוּא כְּרֻקֵּב יִבָּלֵה
 כְּבִגְד־אֲכָלוּ עָשׂ:

Will You pursue dried straw,
 26 That You decree for me bitter things,
 And make me ‘answer for’ the iniquities of my youth,
 27 That You put my feet in the stocks
 And watch all my ways,
 /Hemming in my footsteps?/
 28 Man wastes away like a rotten thing,
 Like a garment eaten by moths.

14

יֵד
 1 אִם־יָלִיד אִשָּׁה
 קֶצֶר יָמִים וְשֹׁבֵעַ־רִנּוֹ:
 2 כְּצֵיץ־יָצָא וַיִּמָּל
 וַיִּבְרַח כְּצֶלַל וְלֹא יַעֲמֹד:
 3 אֲפ־עַל־זֶה פִּקַּחְתָּ עֵינִי
 וְאֲתִי חֲבִיא בְּמַשְׁפֵּט עֵמֹד:
 4 מִי־יִתֵּן שְׁהוֹר מִטָּמֵא לֹא אֶחָד:
 5 אִם־חֲרוּצִים יָמָיו
 מִסֶּפֶר־חֳדָשָׁיו אֲמַד
 חֲקוּ עֲשִׂיתִי וְלֹא יַעֲבֹר: יִחִי ד'
 6 שְׁעָה מֵעַלְיוֹ וַיַּחְדֵּל
 עַד־יָרֵצָה כְּשֹׁכִיר יוֹמוֹ:

Man born of woman is short-lived and sated with trouble.
 2 He blossoms like a flower and withers;
 He vanishes like a shadow and does not endure.
 3 Do You fix Your gaze on such a one?
 Will You go to law with me?
 4 ^aWho can produce a clean thing out of an unclean one?
 No one!-^a
 5 His days are determined;
 You know the number of his months;
 You have set him limits that he cannot pass.
 6 Turn away from him, that he may be at ease
 Until, like a hireling, he finishes out his day.

7 כִּי יֵשׁ לַעֵץ תִּקְוָה
 אִם־יִכְרַח וַעֲדוֹ יִחְלִיף
 וַיִּנְקֹתוּ לֹא תַחֲדָל:
 8 אִם־יָזִקוּ בְּאֶרֶץ שָׁרְשָׁיו
 וַיָּבֶעֱפֹר יָמוֹת נֹעָיו:
 9 מִרֵּיחַ מַיִם יִפְרַח
 וַעֲטָה קָצִיר כְּמוֹ־נֹטַע:
 10 וְנָבֵר יָמוֹת וַיַּחֲלֹשׁ
 וַיִּנָּע אֲדָמָה וְאִי:
 11 אֲזִל־מַיִם מִנְּיָרִים
 וַיִּהְיֶה יַחֲרֵב וַיִּבֶשׁ:
 12 וְאִישׁ שָׁכַב וְלֹא־יָקוּם
 עַד־בִּלְתִּי שָׁמַיִם לֹא יִקְרִצוּ
 וְלֹא יִעֲרוּ מִשְׁנָתָם:
 13 מִי יִתֵּן בְּשֹׁאֹל תִּצְפְּנִי
 תַּסְתִּירֵנִי עַד־שׁוּב אַפֶּיךָ

7 There is hope for a tree;
 If it is cut down it will renew itself;
 Its shoots will not cease.
 8 If its roots are old in the earth,
 And its stump dies in the ground,
 9 At the scent of water it will bud
 And produce branches like a sapling.
 10 But mortals languish and die;
 Man expires; where is he?
 11 The waters of the sea fail,
 And the river dries up and is parched.
 12 So man lies down never to rise;
 He will awake only when the heavens are no more,
 Only then be aroused from his sleep.
 13 O that You would hide me in Sheol,
 Conceal me until Your anger passes,

^a Lit. ‘inherit.’

^a Meaning of Heb. uncertain.

^a Meaning of Heb. uncertain.

תָּשִׁית לִי חֵק וְחֻזְכְּרִי:
 14 אִם-יָמוּת נָזַר הַיְּחִיָּה
 כָּל-יְמֵי צָבָאִי אֵינֶחָל
 עַד-בֹּא חֲלִיפָתִי:
 15 תִּקְרָא וְאֵנֹכִי אֶעֱנֶה
 לְמַעַשְׂהָ יָדֶיךָ תִּכְסֹּף:
 16 כִּי-עֲתָה צַעֲדִי תִסְפּוֹר
 לֹא תִשָּׁמֵר עַל-חַטָּאתִי:
 17 חֲסֹם בְּצִרְוֹר פִּשְׁעִי
 וְתִטָּפֵּל עַל-עֲוֹנִי:

18 וְאוֹלָם הֶרֶנוּפֵּל יִבּוֹל
 וְצוּר יִעֲתָק מִמְּקוֹמוֹ:
 19 אֲבָנִים יִשְׁחָקוּ מִיָּם
 תִּשְׁטָף-סִפְיָתָהּ עַפְרָאֲרִץ
 וְחִמּוֹתָ אֲנֹשׁ הֵאֱבִירָתָ:
 20 תִּחַקֶּפְדָּהּ לְנֶצַח וְיִהְיֶה
 מִשְׁנֶה פָנָיו וְתִשְׁלַחֲדוֹ:
 21 יִכְבְּדוּ בָנָיו וְלֹא יֵדַע
 לְיָצְעוֹ וְלֹא-יָבִין לְמוֹ:
 22 אֵךְ בָּשָׂרוֹ עָלָיו יִכְאֹב
 וְנַפְשׁוֹ עָלָיו תִּאֲבָל:

טו
 1 וַיַּעַן אֱלִיפָז הַתִּימָנִי וַיֹּאמֶר:

2 הֲחִכֶּם יַעֲנֶה דַעַת-רָחוֹק
 וַיִּמְלֵא קִרְיִם בִּטְנוֹ:
 3 הֲוִיבָח בְּרָבֵךְ לֹא יִסְבֹּךְ
 וּמַלִּים לֹא-יִתְעִיל בָּם:
 4 אַף-אַתָּה תִפְרֹץ יִרְאַתָּה
 וְתִנָּרֵעַ שִׁיחָה לִפְנֵי-אֵל:
 5 כִּי-יֵאָלֶף עֲוֹנוֹת פִּיךָ
 וְתִבְחָר לְשׁוֹן עֲרוּמִים:
 6 יִרְשָׁעֵת פִּיךָ וְלֹא-אֲנִי
 וְשִׁפְחֶיךָ יַעֲנוּ-בְךָ:

7 הֲרֵאִישׁוֹן אֲדָם חוֹלֵד יִחִי יי
 וְלִפְנֵי יְבָעוֹת חוֹלְלָתָ:
 8 הֲבָסִידוֹר אֱלֹהִים תִּשְׁמָע
 וְתִקְרַע אֱלֹהִים תִּכְמָה:
 9 מִהֲיָדְעָתָה וְלֹא יָדַע

Set me a fixed time to attend to me.
 14 If a man dies, can he live again?
 All the time of my service I wait
 Until my replacement comes.
 15 You would call and I would answer You;
 You would set Your heart on Your handiwork.
 16 Then You would not count my steps,
 Or keep watch over my sin.
 17 My transgression would be sealed up in a pouch;
 You would coat over my iniquity.

18 Mountains collapse and crumble;
 Rocks are dislodged from their place.
 19 Water wears away stone;
 Torrents wash away earth;
 So you destroy man's hope,
 20 You overpower him for ever and he perishes;
 You alter his visage and dispatch him.
 21 His sons attain honor and he does not know it;
 They are humbled and he is not aware of it.
 22 He feels only the pain of his flesh,
 And his spirit mourns in him.

15 Eliphaz the Temanite said in reply:

2 Does a wise man answer with windy opinions,
 And fill his belly with the east wind?
 3 Should he argue with useless talk,
 With words that are of no worth?
 4 You subvert piety
 And restrain prayer to God.
 5 Your sinfulness dictates your speech,
 So you choose crafty language.
 6 Your own mouth condemns you—not I;
 Your lips testify against you.

7 Were you the first man born?
 Were you created before the hills?
 8 Have you listened in on the council of God?
 Have you sole possession of wisdom?
 9 What do you know that we do not know,

תִּכְבִּין נְלֹא-עֲמֻנו הוּא:

¹⁰ וְגַם-שֹׁב גַם-יִשָּׁשׁ כְּנִי

בְּכִיר מֵאֲבִיךָ יָמִים:

¹¹ הַמַּעֲט מִמֶּה תִּנְחַזְמוּת אֵל

וְדָבָר לֹא-ט עִמָּךְ:

¹² מִה־יִּמְחֶקֶת לִבִּי

וּמִה־יִרְדּוּמוֹן עֵינֶיךָ:

¹³ כִּי-תִשָּׁב אֶל-אֵל רִיחֶךָ

וְהִצִּאתָ מִפִּיךָ מִלִּין:

¹⁴ מִה־אֲנֹשׁ כִּי-יִזְכֶּה

וְכִי יִצְדָּק יִלּוֹד אִשָּׁה:

¹⁵ הֵן בְּקִדְשׁוֹ לֹא יֶאֱמִין ^{בְּדִיּוֹר}

וְשָׁמַיִם לֹא-זָכוּ בְּעֵינָיו:

¹⁶ אֵיךְ כִּי-יִתְעַב וְנֹאֲלַח

אִישׁ-שֹׁטֵה כַּמִּים עוֹלָה:

¹⁷ אֲחֹזֶק שְׁמִעִי-לִי ^{כִּי יִשָּׁע בְּרֹשׁ}

וְהִזְחִיתִי וְנֹאסְפֶרָה:

¹⁸ אֲשֶׁר-תִּקְבְּמוּ יִגְדּוּ

וְלֹא כִּתְרוּ מֵאֲבוֹתָם:

¹⁹ לָהֶם לְבָדָם נָתַתָּ הָאָרֶץ

וְלֹא-עָבַר זֶר בְּתוֹכָם:

²⁰ כִּלְ-יָמָי רָשָׁע הוּא מִתְחַוֵּל

וּמִסְפֵּר שָׁנִים וְנִצְפָּנוּ לְעֶרְוָה:

²¹ קוֹל-פִּתְחוֹתָיו בְּאָזְנוֹ

בְּשָׁלוֹם שׁוֹרֵר יָבוֹאֵנוּ:

²² לֹא-יֵאֱמִין שׁוֹב מִן-הַחֹשֶׁךְ

וְנִפְּסִי הוּא אֶל-הַחֶרֶב: ^{וְיִשָּׁע}

²³ נִדְרָה הוּא לֶלֶחֶם אִתָּה

וְיָדַע | כִּי-נִכְוֵן בְּיָדוֹ יוֹם-חֹשֶׁךְ:

²⁴ יִבְעֹתָהּ צָר וּמַצְוָקָה

וְתִתְקַפֶּהוּ כְּמֶלֶךְ | עֹתִיד לְכִידּוֹר:

²⁵ כִּי-נִשָּׂא אֶל-אֵל יָדוֹ

וְאֶל-שִׁבְיָ יִתְנַבֵּר:

²⁶ יָרִין אֵלָיו בְּעִצָּאָה

כְּעַבְדִּי נָבִי מַעְיָו:

²⁷ כִּי-יִכְסֶה פָּנָיו בְּחִלְבּוֹ

וְנֶאֱשׂ פִּימָה עַל-יֶכְסֵּל:

Or understand that we do not?

¹⁰ Among us are gray-haired old men,

Older by far than your father.

¹¹ Are God's consolations not enough for you,

And His gentle words to you?

¹² How your heart has carried you away,

How your eyes ^a-have failed-^a you,

¹³ That you could vent your anger on God,

And let such words out of your mouth!

¹⁴ What is man that he can be cleared of guilt,

One born of woman, that he be in the right?

¹⁵ He puts no trust in His holy ones;

The heavens are not guiltless in His sight;

¹⁶ What then of one loathsome and foul,

Man, who drinks wrongdoing like water!

¹⁷ I will hold forth; listen to me;

What I have seen, I will declare—

¹⁸ That which wise men have transmitted from their

fathers,

And have not withheld,

¹⁹ To whom alone the land was given,

No stranger passing among them:

²⁰ The wicked man writhes in torment all his days;

Few years are reserved for the ruthless.

²¹ Frightening sounds fill his ears;

When he is at ease a robber falls upon him.

²² He is never sure he will come back from the dark;

A sword stares him in the face.

²³ He wanders about for bread—where is it?

He knows that the day of darkness has been readied for

him.

²⁴ Troubles terrify him, anxiety overpowers him,

Like a king ^a-expecting a siege.-^a

²⁵ For he has raised his arm against God

And played the hero against the Almighty.

²⁶ He runs at Him defiantly^b

^a-With his thickly bossed shield.

²⁷ His face is covered with fat

And his loins with blubber.-^a

^{a-a} Meaning of Heb. uncertain.

^b Lit. "with neck."

28 מִשְׁכֹּן | עָרִים נִכְחָדוֹת
בָּתִּים לֹא-יִשְׁכְּנוּ לָמוֹ
אֲשֶׁר הִתְעַתְּדוּ לַנְּעִלִים:
29 לֹא-יַעֲשֶׂר וְלֹא-יָקוּם חִילוֹ
וְלֹא-יִטָּה לְאַרְצַ מְנָלָם:

30 לֹא-יִסּוֹר | מִנִּי-חֹשֶׁךְ
יִנְתָּחוּ חֲנֹכֶשׁ שְׁלֵהֶבֶת
וְיִסּוֹר בְּרוּחַ פִּי:
31 אֶל-יָאֵמֶן בִּשְׁוֹ נִחְנֶה ^{חֲסִי א'}
בִּי-שָׂוֹא חֲדָהּ חֲמוּדָהּ:

32 בְּלֹא-יּוֹמוֹ חֲמָלָא
וְכִפְחוּ לֹא רַעְנָנָה:
33 יִחַס כִּנְפּוֹ בְּסָרֹ
וְיִשְׁלַךְ כְּזֵית נֶצְחוֹ:
34 כִּי-עֲרַת חֲנֹף נִלְמוֹד
וְאֵשׁ אֹכֶלֶה אֶהְלִי-שָׁחַד:
35 הִרָה עֵמֶל וְיִלְד אֹוֹן
וְכִטְמָן חֲבִין מִרְמָה:

טז
1 תַּעֲן אִיּוֹב וַיֹּאמֶר:

2 שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת
מִנְחָמִי עֵמֶל בְּלִבָּם:
3 תִּקְצַץ לְדַבְרֵי-רִיחַ
אוֹ מִה־יִּמְרִיצֶךָ כִּי תַעֲנֶה:
4 גַּם | אֲנִי כִבֵּם אֲדַבֵּר
לֹא יֵשׁ נִפְשָׁכֶם תַּחַת נִפְשִׁי
אֲחַבִּירָה עֲלֵיכֶם בְּמַלְאִים
וְאֶנִּיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי:
5 אֶאֱמָצְכֶם בְּמוֹ-פִי
וְיִדַּר שִׁפְתֵי יִחְשָׁד:
6 אִם-אֲדַבֵּר כִּנְיָ לֹא-יִחְשָׁד בְּאָזְנִי
וְאִחַדְלָה מִה־מַּעַי יִהְיֶה:
7 אֲדַעֲתָה הִלֵּאֲנִי
הַשְׁמֹות כָּל-עַדְתִּי:
8 וְחִקְמָטִי לְעֵד הָיָה
וַיִּקָּם כִּי כָחַשׁ בְּפִנִּי יַעֲנֶה:

28 He dwells in cities doomed to ruin,
In houses that shall not be lived in,
That are destined to become heaps of rubble.

29 He will not be rich;
His wealth will not endure;
^aHis produce will not bend to the earth.^a

30 He will never get away from the darkness;
Flames will sear his shoots;
^aHe will pass away by the breath of His mouth.

31 He will not be trusted;
He will be misled by falsehood,
And falsehood will be his recompense.^a

32 He will wither before his time,
His boughs never having flourished.

33 He will drop his unripe grapes like a vine;
He will shed his blossoms like an olive tree.

34 For the company of the impious is desolate;
Fire consumes the tents of the briber;

35 For they have conceived mischief, given birth to evil,
And their womb has produced deceit.

16 Job said in reply:

2 I have often heard such things;
You are all mischievous comforters.

3 Have windy words no limit?
What afflicts you that you speak on?

4 I would also talk like you
If you were in my place;
I would barrage you with words,
I would wag my head over you.

5 I would encourage you with words,^a
My moving lips would bring relief.

6 If I speak, my pain will not be relieved,
And if I do not—what have I lost?

7 Now He has truly worn me out;
You have destroyed my whole community.

8 You have shriveled me;
My gauntness serves as a witness,
And testifies against me.

^a Lit. "my mouth."

9 אָפּוּ טָרַף | חֲסִמָּנִי
 חָרַק עָלַי בְּשֵׁנָי
 צָרִי | יָקְטוּשׁ עֵינָי לִי:
 10 פִּתְּחוּ עָלַי | בִּפְיָהֶם
 בְּחִרְפָּה הִכּוּ לַחֲיָי
 יָחַד עָלַי יִחַמְּלָאֵן:
 11 יְסַנִּינֵנִי אֶל אֵל עָוֵל
 וְעַל־יְדֵי רָשָׁעִים יִרְמָנִי:
 12 שָׁלוֹם הָיִיתִי | הִפְרַצְתָּנִי
 וְאָחַז בְּעַרְפִּי הִפְצַצְתָּנִי
 הִקְיַמְנִי לֹא לְמַטָּרָה:
 13 יָסֹבּוּ עָלַי | רֶבִיּוֹ
 יַפְלֹחַ בְּלִיחָתִי וְלֹא יִחַמֵּל
 יִשְׁפֹּךְ לְאַרְצֵי מִדְּרֹתִי:
 14 יִפְרָצֵנִי פָּרֹץ עַל־פְּנֵי־פָּרֹץ ^{ז' עֵרִיא}
 יִרְצֵן עָלַי כְּגִבּוֹר:
 15 שָׁק הִפְדִּיתִי עָלַי גִּלְדִּי
 וְעָלְתִי בְּעָפָר בְּרָעִי:
 16 פָּנַי חֲמֹרְמֹרָה מִנִּי־בִכִּי ^{חֲמֹרְמֹר ק'}
 וְעַל עַפְעָפִי צִלְמוֹת:
 17 עַל לֹא־חֲמָס בְּכַפִּי
 וְחַפְלָתִי זָכָה:

18 אֲרֹץ אֶל־תִּכְסִּי דָמִי
 וְאֶל־יְדֵי מָקוֹם לֹנְעָמָתִי:
 19 נֹס־עֲתָה הִנֵּה־בַשָּׁמַיִם עֲדִי
 וְשֹׁהֵדִי בְּמִרוֹמָיִם:
 20 מְלִיצֵי רָעִי
 אֶל־אֱלֹהֵי הַדָּלָפָה עֵינַי:
 21 יִזְכֹּךְ לְגִבּוֹר עִם־אֱלֹהֵי
 וּבֶן־אָדָם לְרַעְהוֹ:
 22 כִּי־שָׁנוֹת מִסִּפְּרִי יֵאָתִיו
 וְאֶרֶץ לֹא־אֶשׁוּב אֲהַלֶּךְ:
 י
 1 רוּחִי חִבְּלָה יָמִי נָשָׁכּוּ
 קִבְּרִים לִי:
 2 אִם־לֹא הַחַלְלִים עִמָּרִי ^{בִּנְיָהוּ הַל' דְּנִשְׁחָה}
 וּבְהִמְרוֹתָם חָלָן עֵינַי:
 3 שִׁמָּה נָא עֲרִבְנִי עִמָּךְ ^{הַל' דְּנִשְׁחָה}

9 In His anger He tears and persecutes me;
 He gnashes His teeth at me;
 My foe stabs me with his eyes.
 10 They open wide their mouths at me;
 Reviling me, they strike my cheeks;
 They inflame themselves against me.
 11 God hands me over to an evil man,
 Thrusts me into the clutches of the wicked.
 12 I had been untroubled, and He broke me in pieces;
 He took me by the scruff and shattered me;
 He set me up as His target;
 13 His bowmen surrounded me;
 He pierced my kidneys; He showed no mercy;
 He spilled my bile onto the ground.
 14 He breached me, breach after breach;
 He rushed at me like a warrior.
 15 I sewed sackcloth over my skin;
 I ^bburied my glory ^bin the dust.
 16 My face is red with weeping;
 Darkness covers my eyes
 17 ^cFor no injustice on my part
 And for the purity of my prayer! ^c

17

18 Earth, do not cover my blood;
 Let there be no resting place for my outcry!
 19 Surely now my witness is in heaven;
 He who can testify for me is on high.
 20 O my advocates, my fellows,
 Before God my eyes shed tears;
 21 Let Him arbitrate between a man and God
 As between a man and his fellow.
 22 For a few more years will pass,
 And I shall go the way of no return.
 1 My spirit is crushed, my days run out;
 The graveyard waits for me.

2 Surely mocking men keep me company,
 And with their provocations I close my eyes.
 3 Come now, stand surety for me!

^{b-b} Lit. "made my horn enter into."
^{c-c} Or "Though I did no injustice,
 And my prayer was pure."

מי־הוא לִדְרֵי יִתְקַע:
 4 כִּי־לָבָם צִפְנֹת מִשְׁכֵּל
 עַל־כֵּן לֹא תִרְוּמָם:
 5 לְחַלֵּק יַעַר רֵעִים
 וְיַעֲיֵן בְּנֵי תִכְלָנָה:

6 וְהִצִּינִי לְמִשְׁלַ עַמִּים
 וְהָפַח לִפְנֵים אֱהִיָּה:
 7 וְתִכְהָ מִכְעֵשׁ עֵינַי
 רֵצֵרִי בְּצֵל בָּלָם:
 8 יִשְׁמוּ יֹשֶׁרִים עַל־זֹאת
 תִּקְרִי עַל־חֲנָף יִתְעַרָּר:
 9 וְיֵאָחֵז צַדִּיק בְּדָבָר

וְשֶׁה־רֵדִים יִסִּף אִמָּץ: ^{ב"א וס' כסח}
 10 וְאֵלֶם כָּלֶם תִּשְׁבּוּ וּבֹאוּ נָא
 וְלֹא־אִמָּצָא בָכֶם חָכָם:
 11 יָמַי עָבְדוּ זִמְתִּי נִתְקַו
 מִדָּשׁ לִבִּי:
 12 לַיְלָה לַיּוֹם יִשְׁמוּ
 אֹרֶךְ קְרוֹב מִפְּנֵי־הַשֶּׁד:
 13 אִם־אֶקְוֶה שְׂאוֹל בֵּיתִי
 בְּחֹשֶׁךְ רַפְרָתִי יִצְטָעִי:
 14 לְשִׁתְחַת קְרָאתִי אָבִי אֶתֶּה
 אִמִּי וְאֶחָתִי לְרֵמָה:
 15 וְאֵיהָ אִפּוֹ תִקְוֹתִי
 וְתִקְוֹתַי מִי יִשְׁתַּכֵּן:
 16 בְּכִי שְׂאוֹל תִּכְרֶנָּה ^{סוף באתחא}
 אִם־יֵחָד עַל־עָפָר נָחַח:

יח
 1 וַיַּעַן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר:

2 עַד־אַנָּה | תִּשְׁמָחוּ כְּנֹצֵי לִמְלִיךְ
 תִּבְיֵנוּ וְאַחֵר נִדְבָר:
 3 מִדֹּעַ נִחַשְׁבֵנוּ כְּבִהְמָה
 נִמְסָיִנוּ בְּעֵינֵיכֶם:
 4 מִתָּרַף נִפְשׁוֹ בְּאִפּוֹ
 הִלְמַעְנוֹ חֲעֹזֹב אֲרָץ
 וְרָעַתָּה צֹר מִמְּקֹמּוֹ:

Who will give his hand on my behalf?

4 You have hidden understanding from their minds;
 Therefore You must not exalt [them].

5 He informs on his friends for a share [of their property],
 And his children's eyes pine away.

6 He made me a byword among people;
 I have become like Tophet^a of old.

7 My eyes fail from vexation;
 All shapes seem to me like shadows.

8 The upright are amazed at this;
 The pure are aroused against the impious.

9 The righteous man holds to his way;
 He whose hands are clean grows stronger.

10 But all of you, come back now;
 I shall not find a wise man among you.

11 My days are done, my tendons severed,
 The strings of my heart.

12 They say that night is day,
 That light is here—in the face of darkness.

13 If I must look forward to Sheol as my home,
 And make my bed in the dark place,

14 Say to the Pit, "You are my father,"
 To the maggots, "Mother," "Sister"—

15 Where, then, is my hope?
 Who can see hope for me?

16 Will it descend to Sheol?
 Shall we go down together to the dust?

18 Then Bildad the Shuhite said in reply:

2 How long? Put an end to talk!

Consider, and then we shall speak.

3 Why are we thought of as brutes,
 Regarded by you as stupid?

4 You who tear yourself to pieces in anger—
 Will ^aearth's order be disrupted^a for your sake?
 Will rocks be dislodged from their place?

^a That consumed children; cf. Jer. 7.31.

^{a-a} Lit. "the earth be abandoned."

5 גם אור השמים ירעף
 ולא יִהְיֶה שָׁכִיב אִשּׁוֹ:
 6 אור השד באהל
 וְגֵרוֹ עָלָיו יִדְעֶף:
 7 יצרו צערי אונ
 ותשליכוהו עצמו:
 8 כִּי־שָׁלַח בְּרַשָׁת בְּרַגְלָיו
 וְעַל־שִׁבְכָה יִתְהַלֵּךְ:
 9 יאחז בעקב פח
 וַיִּחְזַק עָלָיו צָמִים:
 10 סָמִין בְּאֶרֶץ חֲבָלוֹ
 וּמִלְכָּדָהוּ עָלָי נָחִיב:
 11 סביב בעתרו בלהות
 תּוֹפִיצֵהוּ לְרַגְלָיו:
 12 יִי־רָעַב אֹנוֹ
 וְאִיד נָכוֹן לְצִלּוֹ:
 13 יאכל בִּבְרֵי עוֹדוֹ
 יֹאכַל בְּדָיו בְּכֹר מוֹת:
 14 יִתַּק מֵאֲהָלוֹ מִבִּטְחוֹ
 וְתִצַּעְרֵהוּ לְמֶלֶךְ בְּלֹהוֹת:
 15 תִּשְׁכַּח בְּאֲהָלוֹ מִבְּלִיָּלוֹ
 יִזְרֶה עַל־נְנוֹ נִפְרִית:
 16 מִתַּחַת שָׁרְשָׁיו יִבְשׁוּ
 וּמִמַּעַל יִמָּל קִצְרוֹ:
 17 זְכָרוֹ־אֲבָר מִנִּי־אֶרֶץ
 וְלֹא־שֵׁם לוֹ עַל־פְּנֵי־חוּץ:
 18 יִהְיֶה־פָּרוּ מֵאֹר אֶל־חֹשֶׁךְ
 וּמִחֲבַל יִנְרֶהוּ:
 19 לֹא־יֵנֶן לוֹ וְלֹא־יִגְדַּר בְּעַמּוֹ
 וְאִין שְׂרִיד בְּמַעֲוָרָיו:
 20 עַל־יָוָמוֹ נִשְׁמָו אֲחֵרִים
 וְקָדְמָנִים אָחֻזוּ שָׁעַר:
 21 אֶךְ־אֵלֶּה מִשְׁכְּנוֹת עוֹלָם
 וְזֶה מְקוֹם לֹא־יָדַע אֵל:
 יֵשׁ

1 וַיַּעַן אִיּוֹב וַיֹּאמֶר:

2 עַד־אָנָּה תוֹתִיב נִפְשִׁי
 וְתִדְכָּאוּנִי בְּמִלִּים:

5 Indeed, the light of the wicked fails;
 The flame of his fire does not shine.
 6 The light in his tent darkens;
 His lamp fails him.
 7 His iniquitous strides are hobbled;
 His schemes overthrow him.
 8 He is led by his feet into the net;
 He walks onto the toils.
 9 The trap seizes his heel;
 The noose tightens on him.
 10 The rope for him lies hidden on the ground;
 His snare, on the path.
 11 Terrors assault him on all sides
 And set his feet flying.
 12 His progeny hunger;
 Disaster awaits his wife.^b
 13 The tendons under his skin are consumed;
 Death's firstborn consumes his tendons.
 14 He is torn from the safety of his tent;
 Terror marches him to the king.^c
 15 It lodges in his desolate tent;
 Sulfur is strewn upon his home.
 16 His roots below dry up,
 And above, his branches wither.
 17 All mention of him vanishes from the earth;
 He has no name abroad.
 18 He is thrust from light to darkness,
 Driven from the world.
 19 He has no seed or breed among his people,
 No survivor where he once lived.
 20 Generations to come will be appalled at his fate,
 As the previous ones are seized with horror.
 21 "These were the haunts of the wicked;
 Here was the place of him who knew not God."

19 Job said in reply:

2 How long will you grieve my spirit,
 And crush me with words?

^b Lit. "rib" (cf. Gen. 2.22); or "stumbling."
^c Viz. of the underworld.

3 זָה אֶעֱשֶׂה וְעַתָּה תְּכַלֵּמְנִי
 לֹא־תִבְשׂוּ תְּהַכְרֹתֵי לִי:
 4 וְאִם־אָמַנְתִּי שְׁגִיטִי
 אִתִּי תֵּלִין מִשְׁוֹנָתִי:
 5 אִם־אָמַנְתִּי עָלַי תִּגְדִּילוּ
 וְתוֹכִיחוּ עָלַי חֲרָפָתִי:
 6 דַּעֲוֹנֵי אָפִו כִּי־אֱלֹהִים עֲוֹנִי
 וּמִצֹּדֹרוֹ עָלַי הִקְוִה:
 7 הֵן אֶעֱשֶׂה חֲמָס וְלֹא אֶעֱנֶה
 אֱלֹשֶׁת וְאִין מִשְׁפָּט:
 8 אֲרִחִי גֹדֵר וְלֹא אֶעֱבֹר
 וְעַל־נְתִיבוֹתַי חֹשֶׁךְ יָשִׁים:
 9 כְּבֹדִי מִקְּלִי הִפָּשִׁט
 וְתִסָּר עֲטֹרַת רֹאשִׁי:
 10 יִתְצֵנִי סָבִיב וְאֵלֶּךְ
 מִסַּח בְּאַחֲזָה
 וְיִסָּע קַעֲז חֲקוֹנָתִי:
 11 וְיִתָּר עָלַי אָפִו
 וְיִחַשְׁבֵּנִי לוֹ כְּצָרִיו:
 12 יִחַד אֲבָאוּ נְדוּדָיו
 וַיִּסְלֹו עָלַי דְּרָכָם
 וַיִּחַצּוּ סָבִיב לְאַהֲלִי:
 13 אִתִּי מִקְּלִי הִרְחִיק
 וְיֹדְעֵי אֲדִי־נֹרִי מִמֶּנִּי:
 14 חֲרָלוּ קְרוֹבִי
 וַיִּמְדְּעוּ שִׁבְחֹתַי:
 15 נָרִי בֵּיתִי וְאִמָּהֲתִי לִנְדָּה תִּחַשְׁבֵּנִי
 וְכֹדִי הִיחִי בְּעֵינֵיהֶם:
 16 לַעֲבָדִי קָרָאתִי וְלֹא יַעֲנֶה
 בְּמוֹ־פִי אֶחְתָּנֶנּוּ־לוֹ:
 17 רוּחִי זָרָה לְאִשְׁתִּי
 וְחִנּוּתִי לִבְנֵי בִטְנִי:
 18 נָם־עוֹלָם מֵאִסּוֹ בִּי
 אֲקוּמָה וַיִּדְּבֹרוּ־בִּי:
 19 תִּעֲבֹבוּ כָל־מִתֵּי סוּדִי
 תִּהְיֶה־אֲהַבְתִּי נִהְפְּכוּ־בִּי:
 20 בְּעוֹתִי וּבְכֶשֶׁרִי דָּבַקָה עֲצָמִי
 וְאֶחְמָלֶשָׁה בְּעוֹר שְׁנִי:
 21 חֲנִי תִּנֵּנִי אַתָּם רַעִי
 כִּי יַד־אֱלֹהִים נִגְעָה בִּי:

3 ^aTime and again^a you humiliate me,
 And are not ashamed to abuse me.
 4 If indeed I have erred,
 My error remains with me.
 5 Though you are overbearing toward me,
 Reproaching me with my disgrace,
 6 Yet know that God has wronged me;
 He has thrown up siege works around me.
 7 I cry, "Violence!" but am not answered;
 I shout, but can get no justice.
 8 He has barred my way; I cannot pass;
 He has laid darkness upon my path.
 9 He has stripped me of my glory,
 Removed the crown from my head.
 10 He tears down every part of me; I perish;
 He uproots my hope like a tree.
 11 He kindles His anger against me;
 He regards me as one of His foes.
 12 His troops advance together;
 They build their road toward me
 And encamp around my tent.
 13 He alienated my kin from me;
 My acquaintances disown me.
 14 My relatives are gone;
 My friends have forgotten me.
 15 My dependents and maidservants regard me as a stran-
 ger;
 I am an outsider to them.
 16 I summon my servant but he does not respond;
 I must myself entreat him.
 17 My odor is repulsive to my wife;
 I am loathsome to my children.
 18 Even youngsters disdain me;
 When I rise, they speak against me.
 19 All my bosom friends detest me;
 Those I love have turned against me.
 20 My bones stick to my skin and flesh;
 I escape with the skin of my teeth.
 21 Pity me, pity me! You are my friends;
 For the hand of God has struck me!

^{a-a} Lit. "Ten times."

22 למה חרדתי כמו־אֵל
 וּמִבְשָׁרִי לֹא חֲשָׁבְתִּי:
 23 מִי־יִתֵּן אִפּוֹ וְיִתְּכֶנּוּ מִלִּי
 מִי־יִתֵּן בְּסֵפֶר דִּחְקוֹ:
 24 בְּעֹטֶת־בְּרִזָּל תִּפְּרֹת
 לְעֹד בְּצִיּוֹר יִחַצְּבֻן:
 25 וְאֲנִי יָדַעְתִּי נֶאֱלִי חַי
 וְאַחֲרָיוֹן עַל־עֹפֹר קָדוֹם:
 26 וְאַחֲרַי עֲוֹדִי נִקְפְּזָה־אֵת
 וּמִבְשָׁרִי אֲחֻזָּה אֱלֹהִים:
 27 אֲשֶׁר אֲנִי | אֲחֻזָּה־לִּי
 וְעֵינַי דָּאוּ וְלֹא־יִגָּד
 כִּלּוֹ כְּלִיָּתִי בְּחִמִּי:
 28 כִּי תֹאמְרוּ מִה־נִּדְרֵי־לִי
 וְעֹשֶׂה יִדְבֹּר נִמְצָא־בִּי:
 29 וְיָרֹד לָכֶם | מִפְּנֵי־חֶרֶב
 כִּי־תִחַמָּה עֲוֹנוֹת חֶרֶב
 לִמְשֹׁן תִּדְרֹעֵן שִׁדְיָיו: ^{יחזק}

22 Why do you pursue me like God,
^bMaligning me insatiably?
 23 O that my words were written down;
 Would they were inscribed in a record,
 24 Incised on a rock forever
 With iron stylus and lead!
 25 But I know that my Vindicator lives;
 In the end He will testify on earth—
 26 This, after my skin will have been peeled off.
 But I would behold God while still in my flesh,
 27 I myself, not another, would behold Him;
 Would see with my own eyes:
 My heart^c pines within me.
 28 You say, “How do we persecute him?
 The root of the matter is in him.”^d
 29 Be in fear of the sword,
 For [your] fury is iniquity worthy of the sword;
 Know there is a judgment!

כ
 1 וַיַּעַן צוֹפָר הַנַּעֲמָתִי וַיֹּאמֶר:

20 Zophar the Naamathite said in reply:

2 לֵכֵן שַׁעֲפִי יִשְׁבּוּנִי
 וְכַעֲבוֹר חוֹשֵׁי בִּי:
 3 מִוֹסֵר כְּלִמְתִּי אֲשַׁמֶּנּוּ
 וְרוּחַ מִבִּינְתִּי יַעֲנֵנִי:
 4 הֲזֹאת יָדַעְתָּ מִנִּי־עוֹד
 מִנִּי שִׁים אֲדָם עַל־אָרֶץ:
 5 כִּי רַעַת רָשָׁעִים מִקְרֹב
 וְשִׂמְחַת חַנּוּף עֲדִי־רַנֵּנֶה:
 6 אִם־יַעֲלֶה לַשָּׁמַיִם שָׁאוֹ
 וְרֹאשׁוֹ לָעָב יִנָּע:
 7 כִּגְלָלוֹ לַנֶּצֶחַ יֵאָבֵד
 רֵאיוֹ וַיֹּאמְרוּ אֵיזוֹ:
 8 כִּתְלֹם יָעוֹף וְלֹא יִמְצָאוּהוּ
 וְיִדָּד בְּחֻזֶּךָ לַיְלָה:
 9 עֵינָיו שִׁזְפְּתוּ וְלֹא תוֹסֵף
 וְלֹא־עוֹד תִּשְׁרְנוּ מְקוֹמוֹ:
 10 בְּנָיו יִרְצוּ דָלִים

2 In truth, my thoughts urge me to answer
 (It is because of my feelings
 3 When I hear reproof that insults me);
 A spirit out of my understanding makes me reply:
 4 Do you not know this, that from time immemorial,
 Since man was set on earth,
 5 The joy of the wicked has been brief,
 The happiness of the impious, fleeting?
 6 Though he grows as high as the sky,
 His head reaching the clouds,
 7 He perishes forever, like his dung;
 Those who saw him will say, “Where is he?”
 8 He flies away like a dream and cannot be found;
 He is banished like a night vision.
 9 Eyes that glimpsed him do so no more;
 They cannot see him in his place any longer.
 10 His sons ingratiate themselves with the poor;

^{b-b} Lit. “You are not satisfied with my flesh.”

^c Lit. “kidneys.”

^d With many mss. and versions; printed editions, “me.”

וְיָדָיו תִּשְׁבְּרֶנּוּ אוֹתוֹ: ¹¹
 וְעַצְמוֹתָיו מָלְאוּ עָלוֹתָיו ¹²
 וְעָמוּ עַל-עָפָר תִּשְׁכָּב: ¹³
 אִם-תִּתְחַיֶּה בְּפִיו רָעָה ¹⁴
 יִכְחִיזֶנָּה תַּחַת לְשׁוֹנוֹ: ¹⁵
 יַחֲמֹל עָלֶיהָ וְלֹא יַעֲזֹבֶנָּה ¹⁶
 וְהִמְעִנָּה בְּתוֹךְ חֲבוֹ: ¹⁷
 לֶחְמוֹ בְּמַעְיוֹ נִהְפֵּךְ ¹⁸
 מְרוֹחַת פִּתְּגִים בְּקֶרְפוֹ: ¹⁹
 חֵיל בָּלַע וַיִּקְאֵנוּ ²⁰
 מִבֶּטְנוֹ יִרְשָׁנוּ אֵל: ²¹
 לֹא-שָׁפְתֵנִים יִיגַע ²²
 תְּהַרְגֶנּוּ לְשׁוֹן אִפְסָה: ²³
 אֲלִי-יִרְאֶה בַּפְּלִיטוֹת ²⁴
 נְהַרִי נְחָלִי דִבְשׁ וְחִמָּאָה: ²⁵
 מִשֵּׁב יָנֵעַ וְלֹא יִבְלַע ²⁶
 בְּחֵיל תִּמְוָהוּ וְלֹא יַעֲלֶם: ²⁷
 כִּי-רָצִץ עֵנֹב דָּלִים ²⁸
 בֵּית נֹזֵל וְלֹא יִבְנוֹ: ²⁹
 כִּי לֹא-יָדַע שְׁלוֹ בִּבְטָנוֹ ³⁰
 בְּחִמוֹהוּ לֹא יִמְלֹט: ³¹
 אִין-שָׁרִיד לְאֹכְלוֹ ³²
 עַל-כֵּן לֹא-יִחְיֶה טוֹבוֹ: ³³
 בְּמַלְאוֹת שָׁפְקוּ יָצַר לוֹ ³⁴
 כָּל-יָד עֲמַל תִּבְאָנוּ: ³⁵
 יִדִּי לְמִלֵּא בִטֵּן ³⁶
 יִשְׁלַח-בּוֹ חֲרוֹן אַפּוֹ ³⁷
 וַיִּמָּטֵר עָלָיו בַּלְחֻמוֹ: ³⁸
 יִבְרַח מִנֹּשֶׁק בְּרִזָּל ³⁹
 תִּחַלְפֶהוּ קֶשֶׁת נְחוּשָׁה: ⁴⁰
 שֶׁלֶף יִצָּא מִנֶּה ⁴¹
 וְכֶדֶק מִמִּדְרָתוֹ ⁴²
 יַהֲלֹךְ עָלָיו אֲמִים: ⁴³
 בְּלִחְשָׁה טָמוֹן לְצַפְתּוֹ ⁴⁴
 תֹּאכְלֶהוּ אֵשׁ לֹא-נִפְחָה ⁴⁵
 יָדַע שָׁרִיד בְּאַהֲלוֹ: ⁴⁶
 יִגְלוּ שָׁמַיִם עֲוֹנוֹ ⁴⁷
 וְאֶרֶץ מִתְקַדְּמָהּ לוֹ: ⁴⁸
 יִגַּל יִבּוֹל בֵּיתוֹ ⁴⁹
 נִזְרוֹחַ בְּיוֹם אַפּוֹ: ⁵⁰
 זֶה חֶלֶק-אָדָם רָשָׁע מֵאֱלֹהִים ⁵¹
 וְנַחֲלַת אִמְרוֹ מֵאֵל: ⁵²

His own hands must give back his wealth.

¹¹ His bones, still full of vigor,
 Lie down in the dust with him.
¹² Though evil is sweet to his taste,
 And he conceals it under his tongue;
¹³ Though he saves it, does not let it go,
 Holds it inside his mouth,
¹⁴ His food in his bowels turns
 Into asps' venom within him.
¹⁵ The riches he swallows he vomits;
 God empties it out of his stomach.
¹⁶ He sucks the poison of asps;
 The tongue of the viper kills him.
¹⁷ Let him not enjoy the streams,
 The rivers of honey, the brooks of cream.
¹⁸ He will give back the goods unswallowed;
 The value of the riches, undigested.
¹⁹ Because he crushed and tortured the poor,
 He will not build up the house he took by force.
²⁰ He will know no peace with his children;
 He will not preserve one of his dear ones.
²¹ With no survivor to enjoy it,
 His fortune will not prosper.
²² When he has all he wants, trouble will come;
 Misfortunes of all kinds will batter him.
²³ Let that fill his belly;
 Let Him loose His burning anger at him,
 And rain down His weapons upon him.
²⁴ Fleeing from iron arrows,
 He is shot through from a bow of bronze.
²⁵ Brandished and run through his body,
 The blade, through his gall,
 Strikes terror into him.
²⁶ Utter darkness waits for his treasured ones;
 A fire fanned by no man will consume him;
 Who survives in his tent will be crushed.
²⁷ Heaven will expose his iniquity;
 Earth will rise up against him.
²⁸ His household will be cast forth by a flood,
 Spilled out on the day of His wrath.
²⁹ This is the wicked man's portion from God,
 The lot God has ordained for him.

² שִׁמְעוּ שְׁמוֹעַ מִלִּי
וְחַתִּי--זֹאת תְּחִוּתִי מִיָּדְכֶם:

³ שְׁאוּנִי וְאֶנְכִּי אֲדַבֵּר
וְאַחֵר דְּבַרִּי תִלְעִי:

⁴ הֲאֶנְכִּי לְאָדָם שָׂחִי
וְאִם--מִדֹּעַ לֹא-תִקְצֹר רוּחִי:

⁵ פְּנוּ-אֵלַי וְהִשְׁמוּ
וְשִׁמוּ יָד עַל-פִּי:
פָּתַח בְּאִמְרוֹ בְּ"ו' הו' בְּק"ו'
וְהו' רִשְׁשָׁה א' הו' ב' ח"ף

⁶ וְאִם--וְכִדְתִּי וְנִבְּלֹתִי
וְאָחַז בְּשָׁרִי פִלְצוֹת:

⁷ מִדֹּעַ רָשָׁעִים יִחְיוּ
שְׂחָקוֹ גַּם-יִגְדְּרוּ חַיִּל:

⁸ זֶרַע־ם | נִכְזוּ לְפָנֵיהֶם עַמָּם
וְצִנְאֵיהֶם לְעֵינֵיהֶם:

⁹ בְּתֵיבָהּ שְׁלוֹם מִפָּחַד
וְלֹא-שִׁבְט אֱלֹהִים עֲלֵיהֶם:

¹⁰ שׁוֹרָם עֹבֵר וְלֹא יִנָּעַל
חֶפְלֹט פָּרָתוֹ וְלֹא הִטְבֵּל:

¹¹ יִשְׁלַחוּ בְצֹאן עֲרֵלֵיהֶם
וְתִלְדֵּיהֶם יִרְגָּדוּ:

¹² וְשֹׂאן בְּתָם וְכִנּוֹר
וְלִמְחוֹ לִקְוֹל עֹנֵב:

¹³ יִבְלוּ בְטוֹב יְמֵיהֶם יִכְלוּ כ'
וְכִרְנֵם שְׂאוֹל יִחְיוּ:

¹⁴ וַיֹּאמְרוּ לֵאל שׁוּר מִמֶּנּוּ
וְדַעַת דְּרָכָיו לֹא תִפְצְנוּ:

¹⁵ מִה--שְׂחִי כִי--נַעֲבֹדֵנוּ
וּמִה-נִוְעִיל כִּי נִפְנֶע-בוֹ:

¹⁶ הֵן לֹא בְהֵם שׂוֹבִים
עֲצַת רָשָׁעִים תִּהְיֶה מָוִי:

¹⁷ כִּמָּה | גִּרְרָשָׁעִים יִדְעָה
כִּי בְלֹא אִס"ף

וְכֵאן עֲלִימוֹ אֵינֶם
חֲבָלִים, חֲלָק בְּאִפּוֹ:

¹⁸ יִהְיוּ כְּתִבּוֹ לְפָנֵי-גֹרֶת
וְכִמּוֹץ נִנָּחֵהוּ סוּפָה:

¹⁹ אֱלֹהִים יִצְפוּ-לְבָנָיו אוֹנֵם
וְשָׁלֵם אֵלָיו וְדַע:

² Listen well to what I say,
And let that be your consolation.

³ Bear with me while I speak,
And after I have spoken, you may mock.

⁴ Is my complaint directed toward a man?
Why should I not lose my patience?

⁵ Look at me and be appalled,
And clap your hand to your mouth.

⁶ When I think of it I am terrified;
My body is seized with shuddering.

⁷ Why do the wicked live on,
Prosper and grow wealthy?

⁸ Their children are with them always,
And they see their children's children.

⁹ Their homes are secure, without fear;
They do not feel the rod of God.

¹⁰ Their bull breeds and does not fail;
Their cow calves and never miscarries;

¹¹ They let their infants run loose like sheep,
And their children skip about.

¹² They sing to the music of timbrel and lute,
And revel to the tune of the pipe;

¹³ They spend their days in happiness,
And go down to Sheol in peace.

¹⁴ They say to God, "Leave us alone,
We do not want to learn Your ways;

¹⁵ What is Shaddai that we should serve Him?
What will we gain by praying to Him?"

¹⁶ Their happiness is not their own doing.
(The thoughts of the wicked are beyond me!)

¹⁷ How seldom does the lamp of the wicked fail,
Does the calamity they deserve befall them,

Does He apportion [their] lot in anger!

¹⁸ Let them become like straw in the wind,
Like chaff carried off by a storm.

¹⁹ [You say,]"God is reserving his punishment for his
sons";
Let it be paid back to him that he may feel it,

20 יִרְאוּ עֵינָיו כִּירוֹ שִׁינֵי קַ
 וּמִחַמַּת שְׂדֵי יִשְׁחָה:
 21 כִּי מִה־חֲפָצוֹ בְּכִיתוֹ אַחֲרָיו
 וּמִסֶּפֶר חֲדָשָׁיו חֲצִצּוֹ:
 22 הֲלֹאֹל יִלְמַד־רֵעַת
 וְהוּא רָמִים יִשְׁפּוּט:
 23 הֲיָ יָמוֹת בְּעֵצֶם חֲמוּ
 כָּלוּ שְׁלֹאֲגֹן וְשִׁלְיוֹ:
 24 עֲמִינֵיו מִלְּאוֹ חֶלֶב
 וּמֶחַ עֲצָמוֹתָיו יִשְׁמָה:
 25 חָהּ יָמוֹת בְּנֶפֶשׁ מָרָה
 לֹא אָכַל בְּטוֹבָה:
 26 יָחַד עַל־עֶפֶר יִשְׁבּוּ
 וְרִמָּה חֲכֹסָה עֲלֵיהֶם:
 27 הֵן יִדְעָתִי מַחֲשַׁבוֹתֵיכֶם
 וּמִזְמוֹת עָלַי תַּחֲמֹסוּ:
 28 כִּי תֹאמְרוּ אֵיךְ בֵּית־נִרְבִּי
 וְאַיֵּה אֹהֶל מִשְׁכְּנֹת רָשָׁעִים:
 29 הֲלֹא שָׁאַלְתֶּם עוֹבְרֵי הַדֶּרֶךְ
 וְאַתֶּם לֹא תִגְבְּרוּ:
 30 כִּי לַיּוֹם אִיד יִחַשֵׁד רָע
 לַיּוֹם עֲבָרוֹת יִגְבּלוּ:
 31 מִי־יַעֲרֹב עַל־פָּנָיו דֶּרֶךְו
 וְהוּא־עָשָׂה מִי יִשְׁלֹם־לּוֹ:
 32 וְהוּא לְמִכְרוֹת יִגְבֹּל
 וְעַל־נִדְיָשׁ יִשְׁקֹד:
 33 מִחֲמוֹ־לוֹ רִנְבֵי־נַחַל
 וְאַחֲרָיו כָּל־אָדָם וּמִשְׁוֹד
 וּלְפָנָיו אֵין מִסְפָּר:
 34 וְאִיד תַּנְחֲמוּנֵי הַכֹּל
 וְתִשׁוּבַתֵּיכֶם וְשֹׂא־מַעַל:

כב
 וַיַּעַן אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר:

2 הֲלֹאֹל יִסְבּוֹ־גִבֹּר
 כִּי־יִסְבֵּן עָלָיו מִשְׁכִּיל:
 3 הֲתִפְצֵן לְשֹׁדִי כִּי תִצְדַּק
 וְאִם־כִּצַּע כִּי־תִתֶּם דֶּרֶכְךָ:
 4 הֲמִירָאֲחֹד יִבְיָחֶךָ
 וַיָּבֹא עִמָּךְ בְּמִשְׁפָּט:

20 Let his eyes see his own ruin,
 And let him drink the wrath of Shaddai!
 21 For what does he care about the fate of his family,
 When his number of months runs out?
 22 Can God be instructed in knowledge,
 He who judges on high?
 23 One man dies in robust health,
 All tranquil and untroubled;
 24 His pails are full of milk;
 The marrow of his bones is juicy.
 25 Another dies embittered,
 Never having tasted happiness.
 26 They both lie in the dust
 And are covered with worms.
 27 Oh, I know your thoughts,
 And the tactics you will devise against me.
 28 You will say, "Where is the house of the great man—
 And where the tent in which the wicked dwelled?"
 29 You must have consulted the wayfarers;
 You cannot deny their evidence.
 30 For the evil man is spared on the day of calamity,
 On the day when wrath is led forth.
 31 Who will upbraid him to his face?
 Who will requite him for what he has done?
 32 He is brought to the grave,
 While a watch is kept at his tomb.
 33 The clods of the wadi are sweet to him,
 Everyone follows behind him,
 Innumerable are those who precede him.
 34 Why then do you offer me empty consolation?
 Of your replies only the perfidy remains.

22 Eliphaz the Temanite said in reply:

2 Can a man be of use to God,
 A wise man benefit Him?
 3 Does Shaddai gain if you are righteous?
 Does He profit if your conduct is blameless?
 4 Is it because of your piety that He arraigns you,
 And enters into judgment with you?

5 הֲלֹא רָעָתְךָ רַבָּה
 וְאִי־רָצִי לַעֲוֹנוֹתֶיךָ:
 6 כִּי־תַחֲבֹל אֶחָיִךְ חֲנֹם
 וּבְנִי עָרֻמִּים תַּפְשִׁיט: ^{דַּשׁ אַחֵר שׁוֹדֵק}
 7 לֹא־מִים עֵנֶף תִּשְׁקֶה
 וּמִרְעֵב תִּמְנַע־לֶחֶם:
 8 וְאִישׁ זָרוֹעַ לֹו הָאָרֶץ
 וְנִשְׂוֹא פָּנָיו יֵשֵׁב בָּהּ:
 9 אֲלִמְנוֹת שְׁלַחַת רִיבָם
 וּזְרָעוֹת יַחֲמִים יִרְכָּא:
 10 עַל־כֵּן סָבִיבוֹתֶיךָ פָּחִים
 וְיִבְהַלְךָ פָּחַד פֶּתְאוֹם:
 11 אוֹר־חֹשֶׁךְ לֹא־תִרְאֶה
 וְשַׁפְעַת־מַיִם תִּכְסֶּה:

12 הֲלֹא־אֱלֹוֹהַּ נֹכַח שָׁמַיִם
 וְיִרְאֶה רָאשׁ כּוֹכָבִים כִּי־רָמֹו: ^{בְּנִי אִם הֵם' דַּוִּשְׁתָּה}
 13 וְאִמְרַת מִה־יִּגְדַּע אֵל
 הַבָּעֵר עָרְפָּל יִשְׁפּוּט:
 14 עָבִים סָתְרוּ־לֹו וְלֹא יִרְאֶה
 תַּחַג שָׁמַיִם וַתַּהַלֶּךְ:
 15 הֲאִרְאָה עוֹלָם תִּשְׁמֹר
 אֲשֶׁר הָרִכוּ מִתִּי־אָנוּ: ^{וְחֵי רַסְסֵי בַּסְּמִיקִים}
 16 אֲשֶׁר־קָמְטוּ וְלֹא־עָתָּ
 לָהֶם יִצֵּק יִסְדָּם:
 17 הָאֲמָרִים לֹאל סוֹר מִמֶּנּוּ
 וּמִה־יִּפְעַל שְׂדֵי לָמוּ:
 18 וְהוּא מָלֵא בְּתֵיבָם טוֹב
 תַּעֲצֵת רָשָׁעִים דַּחֲקָה מִנִּי:
 19 יִרְאוּ צַדִּיקִים וַיִּשְׂמְחוּ
 וְלִבִּי יִלְעַג־לָמוּ:
 20 אִם־לֹא נִבְחַד קִימְנוּ
 וַיִּחָרֵם אֲכָלָהּ אֵשׁ:

21 תִּסְבָּר־נָא עִמּוֹ וְשָׁלֵם
 בָּהֶם תִּבּוֹאֲתָךְ טוֹבָה:
 22 קַח־נָא מִפִּי תוֹרָה
 וְשִׁים אֲמָרָיו בְּלִבְךָ:
 23 אִם־תָּשׁוּב עַד־שְׂדֵי תִבְנֶה
 תַּרְחִיק עוֹלָה מֵאֹהֲלֶיךָ:
 24 וְשִׁית־עַל־עַפְרָךְ בָּצָר

5 You know that your wickedness is great,
 And that your iniquities have no limit.
 6 You exact pledges from your fellows without reason,
 And leave them naked, stripped of their clothes;
 7 You do not give the thirsty water to drink;
 You deny bread to the hungry.
 8 The land belongs to the strong;
 The privileged occupy it.
 9 You have sent away widows empty-handed;
 The strength of the fatherless is broken.
 10 Therefore snares are all around you,
 And sudden terrors frighten you,
 11 Or darkness, so you cannot see;
 A flood of waters covers you.
 12 God is in the heavenly heights;
 See the highest stars, how lofty!
 13 You say, "What can God know?
 Can He govern through the dense cloud?
 14 The clouds screen Him so He cannot see
 As He moves about the circuit of heaven."
 15 Have you observed the immemorial path
 That evil men have trodden;
 16 How they were shriveled up before their time
 And their foundation poured out like a river?
 17 They said to God, "Leave us alone;
 What can Shaddai do about it?"
 18 But it was He who filled their houses with good things.
 (The thoughts of the wicked are beyond me!)
 19 The righteous, seeing it,^a rejoiced;
 The innocent laughed with scorn.
 20 Surely their substance was destroyed,
 And their remnant consumed by fire.

21 Be close to Him and wholehearted;
 Good things will come to you thereby.
 22 Accept instruction from His mouth;
 Lay up His words in your heart.
 23 If you return to Shaddai you will be restored,
 If you banish iniquity from your tent;
 24 If you regard treasure as dirt,

^a Referring to v. 16.

וּבְצֹר נְחָלִים אוֹפִיר׃
 25 וְהָיָה שֶׁדִּי בְצִרְיָה
 וּכְסָף תַּעֲפֹת לָךְ׃
 26 כִּי־אֲנִי עַל־שְׁדֵי תַחֲעֹג
 וְחָטָא אֶל־אֱלֹהֵי פָנֶיךָ׃
 27 תִּשְׁמָר אֵלָיו וְשָׁמְעָה
 וְנִדְרֶיךָ חֲשֹׁלִם׃
 28 וְחֲזֹר־אָמַר וְהָיָה לָךְ
 וְעַל־דְּרָכֶיךָ יִנָּה אוֹר׃
 29 כִּי־הִשְׁפִּילוּ וְחָאֲמַר נִחָה
 וְשָׁח עֲיֵנָם יוֹשֵׁעַ׃
 30 יִמְלֹךְ אִי־נָקִי
 וְנִמְלֹךְ בְּכֹר כְּפִיךָ׃

Ophir-gold as stones of the wadi,
 25 And Shaddai be your treasure
 And precious silver for you,
 26 When you seek the favor of Shaddai,
 And lift up your face to God,
 27 You will pray to Him, and He will listen to you,
 And you will pay your vows.
 28 You will decree and it will be fulfilled,
 And light will shine upon your affairs.
 29 When others sink low, you will say it is pride;
 For He saves the humble.
 30 He will deliver the guilty;
 He will be delivered through the cleanness of your hands.

כו
 1 וַיַּעַן אִיּוֹב וַיֹּאמֶר׃

23 Job said in reply:

2 נִסְּ־הַיּוֹם מְרִי שְׁדִי
 לִדִּי כְבֹדָה עַל־אַנְחָתִי׃
 3 מִי־יָדָעוּ וַיִּדְעָתִי וְאִמְצָאוּ
 אֲבוֹא עַד־תְּכוּנָתוֹ׃
 4 אֶעֱרֹכָה לִפְנֵי מִשְׁפָּט
 וְפִי אֲמַלֵּא חֻכְחוֹת׃
 5 אֶדְעָה מַלְּמִים יַעֲנֵי
 וְאֵבִינָה מִה־יֹּאמַר לִי׃
 6 הֲיִרְב־בְּחִי יָרִיב עִמָּדִי
 לֹא אֶדְ־הוּא יִשֹּׁם בִּי׃
 7 שֶׁם יֵשֶׁר נֹכַח עֵמוֹ
 וְאֶפְלָטָה לְנֶצַח מִשְׁפָּטִי׃

2 Today again my complaint is bitter;
 aMy strength is spent^a on account of my groaning.
 3 Would that I knew how to reach Him,
 How to get to His dwelling-place.
 4 I would set out my case before Him
 And fill my mouth with arguments.
 5 I would learn what answers He had for me
 And know how He would reply to me.
 6 Would He contend with me overbearingly?
 Surely He would not accuse me!
 7 There the upright would be cleared by Him,
 And I would escape forever from my judge.

8 הֲוֵאֵל אֶהְיֶה וְאֵינִי
 וְאֶחֱזֹר וְלֹא־אֶבִּין לוֹ׃
 9 שְׁמֹאֹל בְּעִשְׁתּוֹ וְלֹא־אֶחֱזֹר
 יַעֲטֹף לְמִי וְלֹא אֶרְאֶה׃
 10 כִּי־יָדַע הִרְדֵּי עִמָּדִי
 כִּתְעִי כִּזְהָב אֶצֶא׃
 11 בְּאַשְׁרוֹ אֲחַזֶּנָּה רִגְלִי
 דִּרְכִּי שְׁמָרְתִּי וְלֹא־אֶט׃
 12 מִצִּנְתִּי שָׁמַרְתִּי וְלֹא אֶמַּשׁ
 מִחֲפִי צִפְנִתִּי אִמְרֵי־פִי׃
 13 הֵוא הָאֶחָד וְכִי יִשְׁכַּנֵּנִי

8 But if I go East—He is not there;
 West—I still do not perceive Him;
 9 North—since He is concealed, I do not behold Him;
 South—He is hidden, and I cannot see Him.
 10 But He knows the way I take;
 Would He assay me, I should emerge pure as gold.
 11 I have followed in His tracks,
 Kept His way without swerving,
 12 I have not deviated from what His lips commanded;
 I have treasured His words more than my daily bread.
 13 He is one; who can dissuade Him?

^{a-a} Lit. "My hand is heavy."

וְנִפְשׁוֹ אֶחָדָה נִפְשׁוֹ:
 14 כִּי יִשְׁלִים חֲסִי וְכִרְוָה רַבּוֹת עִמּוֹ:
 15 עַל־כֵּן מִפְּנֵי אֲבִהֶל אֶתְבוֹנוֹ וְאֶפְתָּר מִמֶּנּוּ:
 16 וְאֵל הַרְף לִבִּי וְשַׁדַּי הִבְהִילֵנִי:
 17 כִּי־לֹא נִצַּמְתִּי מִפְּנֵי־חֹשֶׁךְ וּמִסְּתֵי כִסֵּה־אִפְסֵל:

כד
 1 מִדֹּעַ מִשְׁדֵּי לֹא־נִצַּפְנֵי עֲתִים אֲרָדָעוּ לֹא־חָזוּ וְיָמִיו: ^{וַיִּשְׁחַד ק'}
 2 נִבְּלוֹת יִשְׁעֵי עֶרְרָה נָזְלוּ וַרְעוּ:
 3 חֲמֹר יִתּוּמִים יִנְהֹגוּ וְהִבְלוּ שׁוֹר אֶלְמֵנָה:
 4 יִמְדוּ אֲבִינִים מִהַרְדֵּי תַחַד חֲבָאוּ עֲנִי־אֶרֶץ: ^{סוֹדִי ק'}
 5 הֵן פְּרָאִים | בַּמִּדְבָּר יֵצְאוּ הַקְּשָׁלִים מִשְׁחָקִי לִטְרֹף עֶרְבָה לֹא־לֶחֶם לְנַעֲרִים:
 6 בִּשְׂדֵה בִלְיָלוּ יִקְצִירוּ יִצְחִירוּ וְכָרִם רָשָׁע יִלְקְשׁוּ:
 7 עָרוֹם יֵלֵנוּ מִכְּלִי לְבוֹשׁ וְאֵין כִּסּוֹת בְּקִנְיָה:
 8 מְזֻרֵם הָרִים יִרְטְבוּ וּמִכְּלִי מַחֲסֵה חֲבִקוּ־צוּר:
 9 יִנְזְלוּ מִשָּׁד יֶתֶם וְעַל־עֵנִי יִחַבְּלוּ:
 10 עָרוֹם הֵלְכוּ בְּלִי לְבוֹשׁ וְרַעֲבִים נָשְׂאוּ עֹמֶר: ^{וַיִּצְחִירוּ}
 11 בֵּין־שׁוֹרֵתָם יִצְחִירוּ יִקְבִּים דָּרְכוּ וַיִּצְמָאוּ:
 12 מְעִיר מֵתִים | יִנְאָקוּ וְנַפְש־חַלְלִים תִּשְׁוַע וְאֵלֹהֵי לֹא־יִשִּׁים תַּפְלָה:
 13 הִנֵּה | הִיזָּה בַּמִּדְבָּר־אֹר לֹא־הִכִּירוּ דְרָכָיו

Whatever He desires, He does.
 14 For He will bring my term to an end,
 But He has many more such at His disposal.
 15 Therefore I am terrified at His presence;
 When I consider, I dread Him.
 16 God has made me fainthearted;
 Shaddai has terrified me.
 17 Yet I am not cut off by the darkness;
 He has concealed the thick gloom from me.

24 Why are times for judgment not reserved by Shaddai?
 Even those close to Him cannot foresee His actions.^a
 2 People remove boundary-stones;
 They carry off flocks and pasture them;
 3 They lead away the donkeys of the fatherless,
 And seize the widow's bull as a pledge;
 4 They chase the needy off the roads;
 All the poor of the land are forced into hiding.
 5 Like the wild asses of the wilderness,
 They go about their tasks, seeking food;
 The wilderness provides each with food for his lads;
 6 They harvest fodder in the field,
 And glean the late grapes in the vineyards of the wicked.
 7 They pass the night naked for lack of clothing,
 They have no covering against the cold;
 8 They are drenched by the mountain rains,
 And huddle against the rock for lack of shelter.
 9^b They snatch the fatherless infant from the breast,
 And seize the child of the poor as a pledge.
 10 They go about naked for lack of clothing,
 And, hungry, carry sheaves;
 11 Between rows [of olive trees] they make oil,
 And, thirsty, they tread the winepresses.
 12 Men groan in the city;
 The souls of the dying cry out;
 Yet God does not regard it as a reproach.

13 They are rebels against the light;
 They are strangers to its ways,

^a Lit. "days."

^b This verse belongs to the description of the wicked in vv. 2-4a.

וְלֹא יֵשְׁבוּ בְּנִחְבְּתָיו׃
 14 לְאֹרֶךְ יָמָם רֹצֵחַ
 יִקְטֹל־עֲנִי וְאֶבְיוֹן
 וּבַלֵּילָה יִהְיֶה כְּעֵבֶב׃
 15 וְעֵינֵי נָאִף׃ שֹׁמְרֵה נֶשֶׁף
 לֵאמֹר לֹא־חֲשׂוּנִי עֵין
 וְסָתַר פָּנָיו יָשִׁים׃
 16 חֹתֵר בַּחֲשֵׁךְ בָּתִּים
 יִיגְמֹם חֲתוּמוֹ־לְמֹו
 לֹא־יֵדְעוּ אֹרֶךְ׃
 17 כִּי יַחְדָּו׃ בֹּקֶר לְמֹו צִלְמוֹת
 כִּי יִזְכֹּר בִּלְהוֹת צִלְמוֹת׃
 18 כִּלְ־הוּא׃ עַל־פְּנֵי־מַיִם
 הַקָּלִיל חֲלָמָתָם בְּאֶרֶץ
 לֹא־יִפְנֶה הָרֹד בְּרָמִים׃
 19 צִיָּה נִסְחָם יִגְזֹלוּ מִיַּמֵּי־שֶׁלֶן
 שְׂאוֹל חֲטָאוֹ׃
 20 שֶׁכָּחָהוּ רָחֵם׃ מִתְּקֹו רִמָּה
 עוֹד לֹא־תִבָּרַךְ
 וְחֲשָׁבָר בְּעֵץ עוֹלָה׃
 21 רָעָה עָקְרָה לֹא חֲלָר
 וְאֶלְמָנָה לֹא יִיָּשֵׁב׃
 22 וּמִשָּׁד אֲבִירִים בִּכְחוֹ
 לָקִים לֹא־יֵאֱמִין בְּחַיָּו׃
 23 יִתְרָלֹו לְבֶטֶח יִשְׁעוֹ
 וְשִׁנְיָהוּ עַל־דְּרָכֵיהֶם׃
 24 רָמָו מַעֵט׃ וְאֵינֶנּוּ כִּי־חַם
 וְחִמְכוּ כַּבֵּל יִקְפְּצוֹן
 וּבִקְרָאשׁ שֶׁבֶלֶת יִמְלֹו׃
 25 וְאִם־לֹא אִפּוּ מִי יִכְזִיבֵנִי
 וְהִשָּׁם לֹאל מִלְּחִי׃

כה
 1 יִבְעֵן בְּלִדְד הַשּׁוּחִי וַיֹּאמֶר׃

2 הַמֶּשֶׁל וּפְחַד עָמּוֹ
 עֲשֵׂה שְׁלוֹם בְּמִרוֹקָיו׃

And do not stay in its path.

14 The murderer arises ‘in the evening’^c

To kill the poor and needy,
And at night he acts the thief.

15 The eyes of the adulterer watch for twilight,
Thinking, “No one will glimpse me then.”
He masks his face.

16 In the dark they break into houses;
By day they shut themselves in;
They do not know the light.

17 For all of them morning is darkness;
It is then that they discern the terror of darkness.

18 ^d May they be flotsam on the face of the water;
May their portion in the land be cursed;
May none turn aside by way of their vineyards.

19 May drought and heat snatch away their snow waters,
And Sheol, those who have sinned.

20 May the womb forget him;
May he be sweet to the worms;
May he be no longer remembered;
May wrongdoers be broken like a tree.

21 May he consort with a barren woman who bears no
child,

Leave his widow deprived of good.

22 Though he has the strength to seize bulls,
May he live with no assurance of survival.

23 Yet [God] gives him the security on which he relies,
And keeps watch over his affairs.

24 Exalted for a while, let them be gone;
Be brought low, and shrivel like mallows,
And wither like the heads of grain.

25 Surely no one can confute me,
Or prove that I am wrong.

25 Bildad the Shuhite said in reply:

2 Dominion and dread are His;
He imposes peace in His heights.

^c Cf. Mishnaic Heb. 'or, Aramaic 'orta, “evening”; others “with the light.”
^d From here to the end of the chapter the translation is largely conjectural.

3 הַשׁ מִסְפָּר לְגִדּוּדָיו
 וְעַל־מִי לֹא־יָקוּם אֲוִירוֹ:
 4 וּמִה־יִצְדַּק אָנוּשׁ עִם־אֱלֹהִים
 וּמִה־יִזְכֶּה יָלֹדֶת אִשָּׁה:
 5 הֵן עַד־יָרַח וְלֹא יִאֲהִיל
 וְכֹכָבִים לֹא־זָכוּ בְּעֵינָיו:
 6 אֵיךְ כִּי־אָנוּשׁ רִמָּה
 וּבֶן־אָדָם חֹלְעָה:

כו
 1 וַיַּעַן אִיּוֹב וַיֹּאמֶר:

2 מִה־עֲזַרְתָּ לְלֹא־כֹחַ
 הוֹשַׁעְתָּ זְרוֹעַ לֹא־עֹז:
 3 מִה־עֲצָתָ לֹא חֲכָמָה
 וְחֲשִׁידָה לְרֹב הוֹדַעְתָּ:
 4 אֶת־מִי הִנֵּרְתָּ מִלִּין
 וְנִשְׁמַת־מִי יֵצֵא מִמֶּךָ:
 5 הַרְפָּאִים יִחַלְּלוּ
 מִתַּחַת מַיִם וְשִׁכְנֵיהֶם:
 6 עָרוֹם שְׂאוֹל יֵגֵד
 וְאֵין כֹּסֶת לְאַבְדּוֹן:
 7 נָטָה צַפּוֹן עַל־תְּהוֹמוֹ
 תָּלָה אֶרֶץ עַל־בְּלִימָה:
 8 צָרַר־מִים בְּעָבָיו
 וְלֹא־נִבְקַע עָנָן תַּחְתָּם:
 9 מֵאֲחֻז פְּנֵי־כִסֵּאָה ^{ה' בַּמִּקְדָּשׁ}
 פָּרָשׁ עָלָיו עָנָנוּ:
 10 חָק חָג עַל־פְּנֵי־מִים
 עַד־תִּבְלִית אֹרֶךְ עַם־חֲשֹׁךְ:
 11 עֲמוּדֵי שָׁמַיִם יִרְוּפּוּ
 וַיִּתְמְדוּ מִנֶּעֱרָתוֹ:
 12 בָּכְחוֹ רָנַע הַיָּם
 וּבְחֹבְלָתוֹ מָחַץ רָהַב: ^{וּבְחִבּוּתוֹ ק'}
 13 בְּרוּחוֹ שָׁמַיִם שִׁפְרָה
 חָלָה יָדוֹ נָחַשׁ בְּרִיחַ:
 14 הֵן־אֵלֶּה יִדּוֹ קְצוֹת דְּרָכָיו ^{וּדְכִיוֹ ק'}
 וּמִה־שִׁמְצֵי דָבָר נִשְׁמַע־בּוֹ
 וְרָעַם נִבְרָתוֹ מִי יִחְבֹּנֶנּוּ: ^{נִבְרָתוֹ ק}

3 Can His troops be numbered?
 On whom does His light not shine?
 4 How can man be in the right before God?
 How can one born of woman be cleared of guilt?
 5 Even the moon is not bright,
 And the stars are not pure in His sight.
 6 How much less man, a worm,
 The son-of-man, a maggot.

26 Then Job said in reply:

2 You would help without having the strength;
 You would deliver with arms that have no power.
 3 Without having the wisdom, you offer advice
 And freely give your counsel.
 4 To whom have you addressed words?
 Whose breath issued from you?
 5 The shades tremble
 Beneath the waters and their denizens.
 6 Sheol is naked before Him;
 Abaddon has no cover.
 7 He it is who stretched out Zaphon^a over chaos,
 Who suspended earth over emptiness.
 8 He wrapped up the waters in His clouds;
 Yet no cloud burst under its weight.
 9 ^bHe shuts off the view of His throne,
 Spreading His cloud over it.^b
 10 He drew a boundary on the surface of the waters,
 At the extreme where light and darkness meet.
 11 The pillars of heaven tremble,
 Astounded at His blast.
 12 By His power He stilled the sea;
 By His skill He struck down Rahab.
 13 By His wind the heavens were calmed;
 His hand pierced the ^cElusive Serpent.^c
 14 These are but glimpses of His rule,
 The mere whisper that we perceive of Him;
 Who can absorb the thunder of His mighty deeds?

^a Used for heaven; cf. Ps. 48.3.

^{b-c} Meaning of Heb. uncertain.

^{c-c} Cf. Isa. 27.1.

כז
1 וַיִּסֶף אִיּוֹב שָׂאת מִשְׁלוֹ וַיֹּאמֶר:

27 Job again took up his theme and said:

2 חִי-אֵל הַסִּיד מִשְׁפָּטִי
וְשֹׂנֵי הַמָּוֶה נִפְשִׁי:
3 כִּי-כָל-עוֹד לִשְׁמִתִּי כִי
וְרוּחַ אֱלֹהִים בְּאַפִּי:
4 אִם-תִּדְבָּר בְּרוּנָה שִׁפְתֵי עוֹלָה
וְלִשְׁוֹנִי אִם-יִהְיֶה דְמִיָּה:
5 חֲלִילָה לִּי אִם-אֶצְדִּיק אֶתְכֶם
עַד-אֲנִי לֹא-אֶסִיר חֲמַתִּי מִמֶּנִּי:
6 בְּצַדִּיקְתִּי הִחֲזַקְתִּי וְלֹא אֲרַפָּה
לֹא-יִתְחַרֵּף לִבִּי מִמֶּנִּי:

7 יְהִי כְרָשׁוֹ אִיְבִי
וּמַתְקוּמִי כְעוֹל:
8 כִּי מִה-תִּקְנֶנּוּ חֲנוּף כִּי יִבָּעַע
כִּי יִשָּׁל אֱלֹהִים נִפְשׁוֹ:
9 הֲצִעֲקָחוּ יִשְׁמַע אֵל
כִּי-תָבֹאוּ עָלָיו צָרָה:
10 אִם-עַל-שִׁדְרֵי יִחְעַנֵּן
יִתְקַא אֱלֹהִים בְּכָל-עֵת:
11 אוֹרֶה אֶתְכֶם בִּיד-אֵל
אֲשֶׁר עִם-שִׁדְרֵי לֹא אֶכְחָד:
12 הֵן אַתֶּם כָּלְכֶם חֲזִיתֶם
וְלִמְדֶּה-זֶה הַכֹּל תִּדְבְּלוּ:
13 זֶה חֶלֶק-אֲדָמָה רָשָׁע אֶם-אֵל
וְנִחַלְתֶּם עֲרִיצִים מִשְׁדֵּי יִקְחוּ:
14 אִם-יִרְבּוּ בָנָיו לְמוֹת-חֶרֶב
וְצִאֲצֹאוֹ לֹא יִשְׁבְּעוּ-לָחֶם:

15 שְׂרִידָיו בְּמֹות יִקְבְּרוּ
וְאֶלְמֶנְתָּיו לֹא חֲבָרִינָה:
16 אִם-יִצְטָר בְּעֶפֶר כֶּסֶף
וְכֹחֶמֶר יָכִין מִלְבּוֹשׁ:
17 יָכִין וְצִדִּיק יִלְבָּשׁ
וְכֹסֶף נָקִי יִחַלֵּק:
18 בֵּנָה כְעֵשׁ בֵּיתוֹ
וְכִסְכָּה עֲשֵׂה נֶצֶר:
19 עֲשֵׂר יִשְׁכַּב וְלֹא יֵאָסֵף
עֵינָיו פָּקַח וְאֵינֵנו:

2 By God who deprived me of justice!
By Shaddai who has embittered my life!
3 As long as there is life in me,
And God's breath is in my nostrils,
4 My lips will speak no wrong,
Nor my tongue utter deceit.
5 Far be it from me to say you are right;
Until I die I will maintain my integrity.
6 I persist in my righteousness and will not yield;
7 I shall be free of reproach^a as long as I live.

7 May my enemy be as the wicked;
My assailant, as the wrongdoer.
8 For what hope has the impious man when he is cut down,
When God takes away his life?
9 Will God hear his cry
When trouble comes upon him,
10 When he seeks the favor of Shaddai,
Calls upon God at all times?
11 I will teach you what is in God's power,
And what is with Shaddai I will not conceal.
12 All of you have seen it,
So why talk nonsense?
13 This is the evil man's portion from God,
The lot that the ruthless receive from Shaddai:
14 Should he have many sons—they are marked for the
sword;
His descendants will never have their fill of bread;
15 Those who survive him will be buried in a plague,
And their widows will not weep;
16 Should he pile up silver like dust,
Lay up clothing like dirt—
17 He may lay it up, but the righteous will wear it,
And the innocent will share the silver.
18 The house he built is like a bird's nest,
Like the booth a watchman makes.
19 He lies down, a rich man, with [his wealth] intact;
When he opens his eyes it will be gone.

^{a-a} Meaning of Heb. uncertain.

20 תשיגהו במים בלהות
לילה נגבתו סופה:
21 ישארו קרים וילך
סחב באחנה
ישערהו ממקמו:
22 וישלך עליו ולא יחמול
מידו ברוח יברח:
23 ישפק עלימו כפיו
וירשק עליו ממקמו:

20 Terror will overtake him like a flood;
A storm wind will make off with him by night.
21 The east wind carries him far away, and he is gone;
It sweeps him from his place.
22 Then it hurls itself at him without mercy;
He tries to escape from its force.
23 It claps its hands at him,
And whistles at him from its place.

28

כח
1 כי יש לבסוף מוצא
ומקום לזהב וזכו:
2 ברזל מעפר יקח
ואבן יצוק וחלשה:
3 קץ | שם לחשך
ולכל-תכלית היא חוקר
אבן אפל וצלמות:
4 פרץ נחל | מעם-נר
השקטים מני-רגל
הלו מאנוש נעו:
5 ארץ ממנה יצא-לחם
וחיתיה נהפך כמו-אש:
6 מקום-ספיר אבניה
ועפרת זהב לו:
7 גחב לא-ידעו עיש
ולא שזפתו עין איה:
8 לא-הדררכוהו בני-שחץ
לא-ערה עליו שחל:
9 בחלמish שלח ידו
הפך משרש הרים:
10 בצורות יארים בקע
וכל-לקר ראיה עינו:
11 מבכי נהרות חבש
ותעלמה יצא אור:

There is a mine for silver,
And a place where gold is refined.
2 Iron is taken out of the earth,
And copper smelted from rock.
3 He sets bounds for darkness;
To every limit man probes,
To rocks in deepest darkness.
4 ^aThey open up a shaft far from where men live,
[In places] forgotten by wayfarers,
Destitute of men, far removed.^a
5 Earth, out of which food grows,
Is changed below as if into fire.
6 Its rocks are a place of sapphires;
It contains gold dust too.
7 No bird of prey knows the path to it;
The falcon's eye has not gazed upon it.
8 The proud beasts have not reached it;
The lion has not crossed it.
9 Man sets his hand against the flinty rock
And overturns mountains by the roots.
10 He carves out channels through rock;
His eyes behold every precious thing.
11 He dams up the sources of the streams
So that hidden things may be brought to light.

12 והחכמה מאין תמצא
ואיזה מקום בינה:
13 לא-ירע אנוש ערכה
ולא תמצא בארץ החיים:
14 חרות אמר לא ביהיא
יום אמר אין עמרי:

12 But where can wisdom be found;
Where is the place of understanding?
13 No man can set a value on it;
It cannot be found in the land of the living.
14 The Deep says, "It is not in me";
The Sea says, "I do not have it."

^a Meaning of Heb. uncertain.

15 לֹא־יִתֵּן סֹנֹד הַחַתִּיָּה
וְלֹא יִשְׁקַל כֶּסֶף מַחִירָה:
16 לֹא חֶסֶלָה בְּכֶתֶם אוֹפִיר
בְּשֶׁהֶם יָקָר וְסַפִּיר:
17 לֹא־יַעֲרֹכֶנָּה זָהָב וְכוֹכְבִּית
וְחַמְוִרְתָּהּ כְּלִי־פָז:
18 רִאמוֹת וְגִבִּישׁ לֹא יִזְכָּר
וּמִשְׁךְ חִכְמָה מִפְּנִינִים:
19 לֹא־יַעֲרֹכֶנָּה פִטְרֹחַ־כֹּז
בְּכֶתֶם שְׁהוֹר לֹא חֶסֶלָה:

20 וְהַחֲכָמָה מֵאֵן הִבּוֹא
וְאֵי־יָדָה מְקוֹם בִּינָה:
21 וְנִגְעַלְמָהּ מֵעֵינֵי כָל־חַי
וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה:
22 אַבְדּוֹן וּמוֹת אָמְרוּ
בְּאָזְנוֹנֵינוּ שָׁמַעְנוּ שְׁמָעָה:
23 אֱלֹהִים הִכִּין דֶּרֶכָּה
וְהוּא יָדַע אֶת־מְקוֹמָהּ:
24 בִּי־הוּא לִמְצוֹת־הָאָרֶץ וְיָבִישׁ
הַחֵת כָּל־הַשָּׁמַיִם יִרְאֶה:
25 לַעֲשׂוֹת לְרוּחַ מִשְׁקָל
וְאִמִּים הִכּוּ בַמֶּדְרָה:
26 בַּעֲשֻׁתוֹ לַמָּטָר חֶק
וְדֶרֶךְ לַחֲיוֹי קָלוֹת:
27 אֲזַ רְאָה וַיִּסְפְּרָהּ
הַכִּינָה וְנִסְחָקָהּ:
28 וַיֹּאמֶר אֶל־הָאָדָם
הִנֵּה יִרְאֵת אֲדֹנִי הִיא חֲכָמָה
וְסוּר מִרַע בִּינָה:

כט
1 יִחַסֵּף אִיּוֹב שָׁאֵת מִשְׁלוֹ וַיֹּאמֶר:

2 מִי־יִחַנֵּי בִּירוֹחֵי־קָדָם
בְּיָמֵי אֱלֹהֵי יִשְׁמְרֵנִי:
3 בְּהִלּוֹ גִּירוֹ עָלַי דָּאֵשׁ
לְאוּרוֹ אֱלֹהֵי חֹשֶׁךְ:
4 בְּאֲשֶׁר הָיִיתִי בְּיָמֵי חַרְפִּי
בְּסוּד אֱלֹהֵי עָלִי אֱהִי:
5 בְּעוֹד שְׂרֵי עַמִּי
סָבִיבְתִי נִעְרִי:

15 It cannot be bartered for gold;
Silver cannot be paid out as its price.
16 The finest gold of Ophir cannot be weighed against it,
Nor precious onyx, nor sapphire.
17 Gold or glass cannot match its value,
Nor vessels of fine gold be exchanged for it.
18 Coral and crystal cannot be mentioned with it;
A pouch of wisdom is better than rubies.
19 Topaz from Nubia cannot match its value;
Pure gold cannot be weighed against it.

20 But whence does wisdom come?
Where is the place of understanding?
21 It is hidden from the eyes of all living,
Concealed from the fowl of heaven.
22 Abaddon and Death say,
"We have only a report of it."
23 God understands the way to it;
He knows its place;
24 For He sees to the ends of the earth,
Observes all that is beneath the heavens.
25 When He fixed the weight of the winds,
Set the measure of the waters;
26 When He made a rule for the rain
And a course for the thunderstorms,
27 Then He saw it and gauged it;
He measured it and probed it.
28 He said to man,
"See! Fear of the Lord is wisdom;
To shun evil is understanding."

29 Job again took up his theme and said:

2 O that I were as in months gone by,
In the days when God watched over me,
3 When His lamp shone over my head,
When I walked in the dark by its light,
4 When I was in my prime,
When God's company graced my tent,
5 When Shaddai was still with me,
When my lads surrounded me,

6 בִּרְחֹץ הַלֵּיכִי בַחֲמָה
 וְצוּר יִצוֹק עֲמֹדֵי פְלִג־שָׁמֶן:
 7 בְּצֹאתִי שַׁעַר עַל־קֶרֶת
 לְקַחֹב אֶכּוֹן מוֹשְׁבִי:
 8 יְאֻנֵּי נְעָרִים וַחֲבָאוּ
 יִשְׁשִׁים קָמוּ עִמּוֹ:
 9 שָׂרִים עֲצְרוּ בַמַּלִּים
 וְכָף יָשֻׁמוּ לִפְיָהֶם:
 10 קוֹל־נְעִידִים נִחְבָּאוּ
 וְלִשְׁוֹנֵם לַחֲכָם דִּבְקָה:
 11 כִּי אָזֹן שָׁמְעָה וְחֹשֶׁרֶתִי
 וְעֵיִן רָאָתָה וְחֹשֶׁדִנִּי:
 12 כִּי־אֶמְלֹט עֵינִי מִשְׁוֹעַ
 וְיָחוּם וְלֹא־עֹזֵר לוֹ:
 13 בִּרְפַח אֹדֶר עָלַי חֲבָא
 וְלֵב אֶלְמָנָה אֲרָנוּ:
 14 צִרְק לְבִשְׁתִּי וְיִלְבָּשֵׁנִי
 בַמַּעִיל וְצִנִּיף מִשְׁפָּטִי:
 15 עֵינַיִם הָיִיתִי לְעוֹרֶר
 וְרַגְלַי לַפֶּסֶח אֲנִי:
 16 אֲבִי אֲנִכִּי לְאֲבִיּוֹנִים
 וְרֹב לֹא־יִדְעָתִי אֶחְקֶהוּ:
 17 וְאֶשְׁבֶּרָה מַחֲלָעוֹת עוֹלָם
 וּמִשְׁנֵי אֶשְׁלִיד טָרֶף:
 18 וְאָמַר עַם־קִנִּי אֲנֹתִי
 וְכָחֹל אֶרְבֶּה יָמִים:
 19 שְׂרָשִׁי פָתַח אֶל־מִים
 וְטֵל יֵלִין בַּקִּצִּירִי:
 20 מִבֹּדִי חֲדָשׁ עָמְדִי
 וְקִשְׁתִּי בְיָדִי חֲחֹלִיף:
 21 לִי־שָׁמְעוּ וְיִחַלּוּ
 וְיִדְמוּ לִמּוֹ עֲצָתִי:
 22 אַחֲרַי דְּבָרִי לֹא יִשְׁנֻ
 וְעֵלִימוּ חֲטָף מִלִּחִי:
 23 וְיִחַלּוּ כַמָּטָר לִי
 וְפִיהֶם פָּעֲרוּ לַמַּלְקוֹשׁ:
 24 אֶשְׁחַק אֱלֹהִים לֹא יֶאֱמִינוּ
 וְאוֹר פָּנַי לֹא יִפְלִיֹן:
 25 אֲבַחֵר דְּרָכָם וְאֶשֶׁב יָאֵשׁ

לנורשע וכו' בסורק

6 When my feet were bathed in cream,
 And rocks poured out streams of oil for me.
 7 When I passed through the city gates
 To take my seat in the square,
 8 Young men saw me and hid,
 Elders rose and stood;
 9 Nobles held back their words;
 They clapped their hands to their mouths.
 10 The voices of princes were hushed;
 Their tongues stuck to their palates.
 11 The ear that heard me acclaimed me;
 The eye that saw, commended me.
 12 For I saved the poor man who cried out,
 The orphan who had none to help him.
 13 I received the blessing of the wretched;
 I gladdened the heart of the widow.
 14 I clothed myself in righteousness and it robed me;
 Justice was my cloak and turban.
 15 I was eyes to the blind
 And feet to the lame.
 16 I was a father to the needy,
 And I looked into the case of the stranger.
 17 I broke the jaws of the wrongdoer,
 And I wrested prey from his teeth.
 18 I thought I would end my days with my family,^a
 And ^bbe as long-lived as the phoenix,^b
 19 My roots reaching water,
 And dew lying on my branches;
 20 My vigor refreshed,
 My bow ever new in my hand.
 21 Men would listen to me expectantly,
 And wait for my counsel.
 22 After I spoke they had nothing to say;
 My words were as drops [of dew] upon them.
 23 They waited for me as for rain,
 For the late rain, their mouths open wide.
 24 When I smiled at them, they would not believe it;
 They never expected^c a sign of my favor.
 25 I decided their course and presided over them;

^a Lit. "nest."

^{b-b} Others "multiply days like sand."

^c Taking yappilun as from pll; cf. Gen. 48.11.

וַאֲשֶׁכֶּן בַּמֶּלֶךְ בְּנִירוֹ
כַּאֲשֶׁר אֲבָלִים יִנְחָם:

7

1 וְעַתָּה | שֹׁחֲקוּ עָלַי
צְעִירִים מִמֶּנִּי לְיָמִים
אֲשֶׁר-מָאֲסָתִי אֲבוֹתָם
לְשֵׁית עַם-בְּלִבִּי צֹאנִי:
2 גַּם-בָּח יְדֵיהֶם לָמָּה לִּי
עָלִימוּ אֲכָד כָּלֹחַ:
3 בְּחָסֶר וּבְכָפֹן נִלְמָדוּ
הָעֲרֻקִּים צִיָּה
אֲמָשׁ שׂוֹאָה וְנִשְׂאָה:
4 הַקִּטְפִּים מְלוּחַ עַל־שִׁית
וְשָׂרֵשׁ רְחִמִּים לַחֲמֹם:
5 מִן-יָגֵן יִגְרָשׁוּ
יָרִיעוּ עָלֵימוּ בְּנֵב:
6 בְּעֶרְוִץ נִחְלִים לְשֹׁכֵן
חֲרִי עֶפֶר וּכְפִים:
7 בְּיוֹשְׁתִּים יִנְהָקוּ
תַּחַת חֲרוֹל יִסְפָּחוּ:
8 בְּיֹאבֵל גַּם-בְּנֵי בְלִי־שָׁם
נִבְאוּ מִן-הָאָרֶץ:

9 וְעַתָּה נִינְיָתָם הֵייתִי
וְאֵהִי לָהֶם לְמִלָּה:
10 תִּעֲבֹבֵנִי רָחֲקוּ מִנִּי
וּמִפְנֵי לֹא-תִקְשְׁבוּ לִּי:
11 כִּי-יִתְרוּ פֶתַח רִעְוִנִי יִתְרֹק
וְרִסֹן מִפְּנֵי שְׁלָחִי:
12 עַל-יְמִינִי פָרְתָח וְקוֹמוּ
רִגְלֵי שְׁלָחִי
וְהִסְלוּ עָלַי אֲרָחוֹת אֵינָם:
13 וְחָסְוּ נִחְיָתִי
לְהִזְתִּי יַעֲלִיו לֹא עֶזֶר לִּי: ^{לִחְיִי ק}

14 בְּכֶרֶץ רָחַב יֵאָחֲזוּ
תַּחַת שְׂאֵה הַתְּהוֹלָלִי:
15 הַהֶפֶד עָלַי בְּלִחֹת
תִּרְדֶּף בְּרוּחַ יִגְדֵּבִתִּי

I lived like a king among his troops,
Like one who consoles mourners.

30

But now those younger than I deride me,
[Men] whose fathers I would have disdained to put among
my sheep dogs.

2 What need have I of their strong hands?
All their vigor^a is gone.

3 Wasted from want and starvation,
They flee to a parched land,
To the gloom of desolate wasteland.

4 They pluck saltwort and wormwood;
The roots of broom are their food.

5 Driven out ^afrom society,^a
They are cried at like a thief.

6 They live in the gullies of wadis,
In holes in the ground, and in rocks,

7 Braying among the bushes,
Huddling among the nettles,

8 Scoundrels, nobodies,
Stricken from the earth.

9 Now I am the butt of their gibes;
I have become a byword to them.

10 They abhor me; they keep their distance from me;
They do not withhold spittle from my face.

11 Because God^b has disarmed^c and humbled me,
They have thrown off restraint in my presence.

12 Mere striplings assail me at my right hand:
They put me to flight;

They build their roads for my ruin.
13 They tear up my path;

They promote my fall,
Although it does them no good.

14 They come as through a wide breach;
They roll in ^a-like raging billows.^a

15 Terror tumbles upon me;
It sweeps away my honor like the wind;

^a Meaning of Heb. uncertain.

^b Lit. "He."

^c Lit. "loosened my [bow] string."

אֲבָעַב עֲבָרָה יִשְׁעִי:
 16 וְעָהָה עָלַי חֲשָׁחַף נַפְשִׁי
 יֹאחֲזוּנִי יְמִי־עֵנִי:
 17 לַיְלָה עֲצָמֵי נֶגֶר מַעֲלִי
 וְעַרְוִי לֹא יִשְׁכָּבוּ:
 18 כְּרֶבֶב־בָּח יִחַפֵּשׂ לְבוֹשִׁי
 כֶּסֶף כְּתֵמִי יֹאזְנֵנִי:
 19 הִרְנִי לַחֲמֹר
 וְאֶחְמָשָׁל כְּעָפָר וְאָפֶר:
 20 אֲשׁוּעַ אֲלִיךָ וְלֹא תֵעֲנֵנִי
 עֹמְדִי וְתִחַבְּנֵנִי כִּי:
 21 תִּהְיֶה לִּי לַחֲפֹץ לֹא־כֹרֵךְ לִי
 בְּעֵצֶם יָדְךָ תִּשְׁטָמֵנִי:
 22 תִּשָּׂאֵנִי אֶל־רוּחַ תִּרְכִּיבֵנִי
 וְתִמְנַנֵּנִי תִשְׂוֶה: ^{חֲשִׁיבָה ק'}
 23 כִּי־יָרְדֵּעִנִי מִוֶּת חֲשִׁיבֵנִי
 וּבֵית מוֹעֵד לְכָל־חַי:
 24 אֲךָ לֹא־בָעֵי יִשְׁלַח־יְיָ
 אִם־בְּפִידוֹ לָהּ שׁוֹעַ:
 25 אִם־לֹא בְּכִיתִי לְקִשְׁת־יָיִם
 עֲנָמָה נַפְשִׁי לְאֶבְיוֹן:
 26 בִּי טוֹב קוֹיָתִי וַיָּבֹא רָע
 וְאִי־חָלָה לְאוֹר וַיָּבֹא אֶפֶל:
 27 מִעֵי רִחְתִּי וְלֹא־רָמּוּ
 קִרְמֵי יְמִי־עֵנִי:
 28 קָדַר הִלַּכְתִּי בְּלֹא חֲמָה
 קָמְתִי בַּקְהֵל אֲשׁוּעַ:
 29 אֲחִי הָיִיתִי לְחִנָּם
 וְיָדַע לְבָנוֹת יַעֲנָה:
 30 עוֹדִי שָׁחַר מַעֲלִי
 וְעֲצָמֵי־חֲרָה מִנִּי־חָרֵב:
 31 יִיְהִי לְאֶבֶל בְּנֵי
 וְעֲנָבִי לְקוֹל בָּכִים: ^{ב' א"ת ו' ע"ה}

לֹא
 1 בְּרִית בְּרַחֲמֵי לְעֵינַי
 וְקָמָה אֶחָבִינוֹן עַל־בְּחוּלָה:
 2 וְקָמָה | חֶלֶק אֱלֹהִים מִמָּעַל
 וְנִחְלַל שְׁמִי מִמְרוֹמִים:
 3 הֲלֹא־אֵיר לְעָגֹל

31

My dignity^d vanishes like a cloud.
 16 So now my life runs out;
 Days of misery have taken hold of me.
 17 By night my bones feel gnawed;
 My sinews never rest.
 18 ^a-With great effort I change clothing;
 The neck of my tunic fits my waist.^{-a}
 19 He regarded me as clay,
 I have become like dust and ashes.
 20 I cry out to You, but You do not answer me;
 I wait, but You do [not] consider me.
 21 You have become cruel to me;
 With Your powerful hand You harass me.
 22 You lift me up and mount me on the wind;
 You make my courage melt.
 23 I know You will bring me to death,
 The house assigned for all the living.
 24 ^a-Surely He would not strike at a ruin
 If, in calamity, one cried out to Him.^{-a}
 25 Did I not weep for the unfortunate?
 Did I not grieve for the needy?
 26 I looked forward to good fortune, but evil came;
 I hoped for light, but darkness came.
 27 My bowels are in turmoil without respite;
 Days of misery confront me.
 28 I walk about in sunless gloom;
 I rise in the assembly and cry out.
 29 I have become a brother to jackals,
 A companion to ostriches.
 30 My skin, blackened, is peeling off me;
 My bones are charred by the heat.
 31 So my lyre is given over to mourning,
 My pipe, to accompany weepers.

^d Heb. yeshu'athi taken as related to sho'a, "noble."

וְנָכַר לַפְעֵלִי אָנוּ:
 4 הֲלֹא־הוּא יִרְאֶה דְרָכִי
 וְכָל־צַעְדִּי יִסְפּוֹד:

5 אִם־הִלַּכְתִּי עִם־שׁוֹא
 וְחָשׁ עַל־מַרְמָה רַגְלִי:
 6 וְשָׁקֵלֵנִי בַמֶּאֱזֵן־צֶדֶק
 וְיִדַּע אֱלֹהֵי חֻמּוֹתִי:
 7 אִם־חָטָא אֲשֶׁר־מִנִּי הִדְרֹד

וְאַחַר עֵינֵי הַלֵּף לִבִּי
 וְכִכְפִּי רָבַכ מְאוֹם: ^א נָח
 8 אֲזִרְעָה וְאַחַר יֵאָכֵל
 וְנִצָּצְאִי יִשְׂרָשׁוּ:

9 אִם־נִפְתָּח לִבִּי עַל־אִשָּׁה
 וְעַל־פֶּתַח רַעִי אֶרְבָּחִי:
 10 חֲטָנוֹן לְאַחַר אֲשִׁחִי
 וְעַלֶּיהָ יִכְרְעוּ אֲחֵרָיו:

11 כִּי־הוּא זָמָה ^{דַּעַק}
 וְהִיא עֲוֹן פְּלִילִים: ^{וְהוּא ק' בַּמִּקְצֵת סִרְסוּרִים בְּלֹא מ'}

12 כִּי אֵשׁ הִיא עֲרֵאֲבֹדֶיךָ תֹּאכֵל
 וְכִקְל־חִבּוּאֲחִי הִשְׂרֵשׁ:
 13 אִם־אֶמָּאֵס מִשְׁפָּט עֲבָדֵי וְאִמָּחִי
 בְּרָבֶם עַמּוּדִי:

14 וְזָמָה אֵשָׁה כִּי־יָקוּם אֵל
 וְכִי־יִפְקֹד מִה אֲשִׁכְנוּ:
 15 הֲלֹא־בִבְטֹן עֲשֵׂנִי עֲשָׂהוּ
 וְיִכְוֶנּוּ בְּרַחֵם אַחֵר:

16 אִם־אֶמְנַע מִחֲפֹץ דָּלִים
 וְעֵינֵי אֶלְמָנָה אֲכַלָּה:
 17 וְאֲכַל פִּתִּי לְבָדִי
 וְלֹא־אֲכַל יְהוֹם מִמֶּנָּה:
 18 כִּי מְנַעֲרֵי נִדְלִנִי כָאֵב
 וּמִבְטָן אִמִּי אֲנֻחָה:

19 אִם־אֶרְאֶה אוֹכֵר מִבְּלִי לְבוֹשׁ
 וְאִין כְּסוּת לְאִבְיוֹן:

20 אִם־לֹא בִרְכֹתֵי חֶלְצוֹ ^{חֲלָצִי ק}
 וּמִנֵּן כֶּבֶשׂ יַחֲמֹקִים:

Misfortune, for the worker of mischief.

^a Surely He observes my ways,
 Takes account of my every step.

⁵ Have I walked with worthless men,
 Or my feet hurried to deceit?

⁶ Let Him weigh me on the scale of righteousness;
 Let God ascertain my integrity.

⁷ If my feet have strayed from their course,
 My heart followed after my eyes,
 And a stain sullied my hands,

⁸ May I sow, but another reap,
 May the growth of my field be uprooted!

⁹ If my heart was ravished by the wife of my neighbor,
 And I lay in wait at his door,

¹⁰ May my wife grind for another,
 May others kneel over her!

¹¹ For that would have been debauchery,
 A criminal offense,

¹² A fire burning down to Abaddon,
 Consuming the roots of all my increase.

¹³ Did I ever brush aside the case of my servants, man or
 maid,

When they made a complaint against me?

¹⁴ What then should I do when God arises;
 When He calls me to account, what should I answer Him?

¹⁵ Did not He who made me in my mother's belly make
 him?

Did not One form us both in the womb?

¹⁶ Did I deny the poor their needs,
 Or let ^a a widow pine away,

¹⁷ By eating my food alone,
 The fatherless not eating of it also?

¹⁸ Why, from my youth he grew up with me as though I
 were his father;

Since I left my mother's womb I was her ^b guide.

¹⁹ I never saw an unclad wretch,
 A needy man without clothing,

²⁰ Whose loins did not bless me

As he warmed himself with the shearings of my sheep.

^a Lit. "the eyes of a."

^b Viz. the widow's.

21 אִם־הִנֵּפְתִי עַל־יָתוֹם יָדִי
 כִּי־אַרְאֶה בְּשַׁעַר עֲזָרָתִי:
 22 בְּחִפִּי מִשִּׁבְמָה חֲפוּל
 וְאַזְרְעִי מִמִּנְהָ חֶשְׁבֶּר:
 23 כִּי־פָחַד אֵלִי אֵיד אֵל
 וּמִשְׁאֲחֹו לֹא אוּכַל:
 24 אִם־שָׁמַחִי זָהָב בְּסֻלִּי
 וְלִבִּי חָסַם אֶמְרָתִי מִבִּטְחִי:
 25 אִם־אַשְׂמַח בִּי־רֶבַח חִלִּי
 וְכִי־כִבִּיר מִצָּאָה יָדִי:
 26 אִם־אַרְאֶה אֹרֶךְ כִּי יִהְיֶה
 וְיָדָם יִקְרֶה הַלֵּךְ:
 27 וְחִפְתָּ בְּסִתְרִי לִבִּי
 וְחָשַׁק יָרִי לִפִּי:
 28 גִּם־הָיָה עֵינִי פִּלְגִּי
 כִּי־בִחַשְׁתִּי לְאֵל מִמַּעַל:
 29 אִם־אַשְׂמַח בְּפִיד מִשְׁנָאִי
 וְהִתְעַדְרָתִי כִּי־מִצָּאוֹ רָע:
 30 וְלֹא־נָתַחִי לְחַטָּא חֲבִי
 לְשֹׂאֵל בְּאֵלָה נַפְשׁוֹ:
 31 אִם־לֹא אָמְרוּ מִתִּי אֲהֲלִי
 מִי־יָתוֹן מִבְּשׂוֹר לֹא נִשְׁבַּע:
 32 בְּחוּץ לֹא־יִלְוִי נֶגֶד
 וְלִתִּי לְאָרֶץ אֲפֻתָּח:
 33 אִם־כִּסִּיתִי בְּאָדָם פִּדְעִי
 לְטָמוֹן בְּחִבִּי עֵוֹן:
 34 כִּי אֶעֱרוֹץ אֶהְמוֹן דָּבָר
 וּבְזוֹ־מִשְׁפָּחוֹת יִחַתְּנִי
 וְאָדָם לֹא־אֶצְא פֶּחַח:
 35 מִי יִחַדְלִי אֶשְׁמַע לִי
 הֲוֹ חֲדָי שִׁירִי יַעֲנֵנִי
 וְסִפֵּר בְּתֵב אִישׁ רִיבִי:
 36 אִם־לֹא עַל־שִׁבְכִי אֶשָּׂאנוּ
 אֶעֱנֶנּוּ עֲטָרוֹת לִי:
 37 מִסִּפֵּר צִעְרִי אֶיִירֶנּוּ
 בְּמֹו נָגִיד אֶקְרָבֶנּוּ:
 38 אִם־עָלִי אֶרְמִיתִי חֹזֶק
 וְיִחַד חֲלָמֶיהָ יִבְכּוּן:

21 If I raised my hand against the fatherless,
 Looking to my supporters in the gate,
 22 May my arm drop off my shoulder;
 My forearm break off 'at the elbow.'^c
 23 For I am in dread of God-sent calamity;
 I cannot bear His threat.
 24 Did I put my reliance on gold,
 Or regard fine gold as my bulwark?
 25 Did I rejoice in my great wealth,
 In having attained plenty?
 26 If ever I saw the light shining,
 The moon on its course in full glory,
 27 And I secretly succumbed,
 And my hand touched my mouth in a kiss,
 28 That, too, would have been a criminal offense,
 For I would have denied God above.
 29 Did I rejoice over my enemy's misfortune?
 Did I thrill because evil befell him?
 30 I never let my mouth^d sin
 By wishing his death in a curse.
 31 (Indeed, the men of my clan said,
 "We would consume his flesh insatiably!")
 32 No sojourner spent the night in the open;
 I opened my doors to the road.
 33 Did I hide my transgressions like Adam,
 Bury my wrongdoing in my bosom,
 34 That I [now] fear the great multitude,
 And am shattered by the contempt of families,
 So that I keep silent and do not step outdoors?
 35 O that I had someone to give me a hearing;
 O that Shaddai would reply to my writ,
 Or my accuser draw up a true bill!
 36 I would carry it on my shoulder;
 Tie it around me for a wreath.
 37 I would give him an account of my steps,
 Offer it as to a commander.
 38 If my land cries out against me,
 Its furrows weep together;

^c Lit. "from its shaft," i.e. the humerus.

^d Lit. "palate."

אם-בָּחָה אֶבְלָתִי כְּלִי-בָסֶף
וְנָפַשׁ בְּעָלֶיהָ הִפְחִתִי׃
תַּחַת חֹמֶה יֵצֵא חֹמֶה
וְתַחַת-שְׁעָרָה בָּאֵשָׁה
חֲמוּ דַבְּרֵי אֵיּוֹב׃

³⁹ If I have eaten its produce without payment,
And made its [rightful] owners despair,
⁴⁰ May nettles grow there instead of wheat;
Instead of barley, stinkweed!

The words of Job are at an end.

32 These three men ceased replying to Job, for he considered himself right. ² Then Elihu son of Barachel the Buzite, of the family of Ram, was angry—angry at Job because he thought himself right against God. ³ He was angry as well at his three friends, because they could not reply, but merely condemned Job. ⁴ Elihu waited out Job's speech, for they were all older than he. ⁵ But when Elihu saw that the three men had nothing to reply, he was angry.

לִב
וַיִּשְׁכָּחוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה
מַעֲנוֹת אֶת-אֵיּוֹב כִּי הוּא צָדִיק
בְּעֵינָיו׃ וַיֵּחָר אֵף אֱלֹהֵי הָרָם
בְּרָכָאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאֵיּוֹב
חִתָּה אָפוּעַל-צָדִיק וְנִפְשׁוּ מֵאֱלֹהִים׃
וּבְשִׁלֶּשֶׁת רַעֲיָי חִתָּה אָפוּ עַל אִשָּׁר
לֹא-מִצְאוּ מַעֲנֶה לְרִשְׁיָעוֹ אֶחָד
אֵיּוֹב׃ וַאֲלִיהוּ חִבֶּה אֶת-אֵיּוֹב
בְּדַבְּרִים כִּי זָקֵנִים-הָיָה מִמֶּנּוּ
לְיָמִים׃ וַיֵּרָא אֱלֹהֵי הָאֵין מַעֲנֶה
בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַיֵּחָר אָפוּ׃

חִיָּזָן מִסְפָּרִים

וַיַּעַן אֱלֹהֵי הוּא בֶן-בְּרָכָאֵל הַבּוּזִי
וַיֹּאמֶר
צָעִיר אָנִי לְיָמִים וְאַתֶּם יֹשְׁעִים
עַל-כֵּן וַחֲלָתִי וַיֹּאדָא
מִחַיִּת דַּעֲי אֲחֻכֶּם׃
אָמַרְתִּי יָמִים יִדְבְּרוּ
וְרַב שָׁנִים יִרְעִי הַקְמָה׃
אָכֵן רִוְחַ-הָיָה בְּאִנְשׁ
וְנִשְׁמַת שְׁדֵי חֲכִינָם׃
לֹא-דַבְּרִים יִחְבְּמוּ
זָקֵנִים יִבְנוּ מִשְׁפָּט׃
לָכֵן אָמַרְתִּי שְׁמַעָה-לִי
אֲחֻכָּה דַּעֲי אֲחֻכֵּי׃
הֵן הוֹלֵלְתִי לְדַבְּרֵיכֶם
אֲזִין עַד-חֲבַתְחִיכֶם
עַד-תַּחְקֲרוּן מַלְיוֹן׃
וְעַד־כֶּם אֲחַבְתֶּן
הִנֵּה אֲנִי לֹא-יּוֹב מוֹכִיחַ
עֹנֶה אָמַרְתִּי מִכֶּם׃
כֹּחַ-תֹּאמְרוּ מִצְאוּ חֻקָּה
אֶל-יָדֵינוּ לֹא-אֵשׁ׃
וְלֹא-עָקַד אֵלַי מַלְיוֹן
וְכֹאמְרֵיכֶם לֹא אֲשַׁכֵּנוּ׃

⁶ Then Elihu son of Barachel the Buzite said in reply:

I have but few years, while you are old;
Therefore I was too awestruck and fearful
To hold forth among you.
⁷ I thought, "Let age speak;
Let advanced years declare wise things."
⁸ But truly it is the spirit in men,
The breath of Shaddai, that gives them understanding.
⁹ It is not the aged who are wise,
The elders, who understand how to judge.
¹⁰ Therefore I say, "Listen to me;
I also would hold forth."
¹¹ Here I have waited out your speeches,
I have given ear to your insights,
While you probed the issues;
¹² But as I attended to you,
I saw that none of you could argue with Job,
Or offer replies to his statements.
¹³ I fear you will say, "We have found the wise course;
God will defeat him, not man."
¹⁴ He did not set out his case against me,
Nor shall I use your reasons to reply to him.

15 חָחוּ לֹא־עָנוּ עוֹד
הֶעֱתִיקוּ מִהֶם מַלְיָם:
16 וַהֲחַלְתִּי בִי־לֹא יִדְבְּרוּ
כִּי תִמְדּוּ לֹא־עָנוּ עוֹד:
17 אֲעֲנֶה אִף־אֲנִי חִלְקִי
אֲחַזֶּה דַעֲי אִף־אֲנִי:
18 כִּי מִלְתִּי מְלִים וְחַיִּי
הַצִּימְתָּנִי רוּחַ בִּטְנִי:
19 הִנֵּה בִטְנִי כִינּוֹ לֹא־יִפְתָּח
כַּאֲבוֹת חֲרָשִׁים יִבְקַע:
20 אֲדַבְּרָה וְיִרְחַל־לִי
אִפְתָּח שִׁפְתִּי וְאָעֲנֶה:
21 אֲלֹ־נָא אֵשׁא פְנֵי־אִישׁ
וְאֲל־אָדָם לֹא אֲכַנֶּה:
22 כִּי לֹא יֵדַעְתִּי אֲכַנֶּה
כַּמַּעֲט יִשְׁאָנִי עֲשֵׂי:

15 They have been broken and can no longer reply;
Words fail them.
16 I have waited till they stopped speaking,
Till they ended and no longer replied.
17 Now I also would have my say;
I too would like to hold forth,
18 For I am full of words;
The wind in my belly presses me.
19 My belly is like wine not yet opened,
Like jugs of new wine ready to burst.
20 Let me speak, then, and get relief;
Let me open my lips and reply.
21 I would not show regard for any man,
Or temper my speech for anyone's sake;
22 For I do not know how to temper my speech—
My Maker would soon carry me off!

33

ל
1 וְאוֹלָם שָׁמַע־נָא אִזְבוּ מִלִּי
וְכָל־דְּבַר הָאָזְנָה:
2 הִנֵּה־נָא פִּתְחֹתַי פִּי
דִּבְרָה לְשׁוֹנִי בְּחִפְזִי:
3 יִשַׁר־לִבִּי אֱמָרִי
וְנִעַת שִׁפְתִּי כְּרוֹר מִלָּלוּ:
1 רֹחַ־אֱלֹהִים עָשָׂהְנִי
וְנִשְׁמַח שִׁדְי הַחַיִּי:
5 אִם־תּוּכַל הַשִּׁבֵּנִי
עֲרֹכָה לִפְנֵי הַתִּצְבָּה:
6 הִנֵּה־אֲנִי כְּפִיד לֵאלֹהִים
מִחֲמַד קִרְצֹתִי נִס־אֲנִי:
7 הִנֵּה אֵימָתִי לֹא תִבְעָתָהּ
וְאִכְפִּי עָלֶיהָ לֹא־יִכְבֹּד:

But now, Job, listen to my words,
Give ear to all that I say.
2 Now I open my lips;
My tongue forms words in my mouth.
3 My words bespeak the uprightness of my heart;
My lips utter insight honestly.
4 The spirit of God formed me;
The breath of Shaddai sustains me.
5 If you can, answer me;
Argue against me, take your stand.
6 You and I are the same before God;
I too was nipped from clay.
7 You are not overwhelmed by fear of me;
My pressure does not weigh heavily on you.

8 אֲךָ אֱמַרְתָּ בְּאָזְנִי
וְקוֹל מִלִּין אֲשָׁמַע:
9 וְיָד אֲנִי בְלִי־פֶשַׁע
תֵּרָף אֲנִי וְלֹא עָוֹן לִי:
10 הֵן תִּגְוָאוֹת עָלַי יִמָּצֵא
יִחְשְׁבֵנִי לֵאמֹר לֹא־יָדָבֵר:
11 יָשָׁם בִּסְדֵּי רַגְלִי
לְשׁוֹמֵר כָּל־אֲרָחָתִי:

8 Indeed, you have stated in my hearing,
I heard the words spoken,
9 "I am guiltless, free from transgression;
I am innocent, without iniquity.
10 But He finds reasons to oppose me,
Considers me His enemy.
11 He puts my feet in stocks,
Watches all my ways."

12 הוֹדֹאחַ לֹא־צִדִּיקָהּ אֵנִי
 כִּי־רִבְּהָ אֱלֹהִים מֵאָדָם׃
 13 מִדּוּעַ אֵלֶּיךָ רִיבוֹךְ
 כִּי כָל־דְּבָרָיו לֹא יַעֲנֶה׃
 14 כִּי־בֹאֶחַת יְדַבֵּר־אֵל
 וּבִשְׁתִּים לֹא יִשְׁרָנָה׃
 15 בְּחֵלֹם | חֲזִיץ לַיְלָה
 בְּנִפְלַל חֲרֻמָּה עַל־אָנָשִׁים
 בְּחֻנּוּמוֹת עָלֶי מוֹשָׁב׃
 16 אָז יִלְהֶי אֶזְנוֹ אָנָשִׁים
 וּבִמְסָרָם יַחֲתֵם׃
 17 לְהַסִּיר אֶת־מַעֲשֵׂה
 וְנִתָּן מִנְּכָר יִכְסֶה׃
 18 יַחֲשֹׁף נַפְשׁוֹ מִנִּי־שַׁחַח
 וְחִיתָו מִעֵבֶר בְּשַׁלַּח׃
 19 וְהִיכָה בְּמִכְאוֹב עַל־מִשְׁכְּבוֹ
 וְרִיב עֲצָמוֹ יֵאָחַז׃ וְרִיב ק'
 20 חֲתֻמָּחוֹ חִיתָו לֶחֶם
 וְנַפְשׁוֹ מֵאֵכֵל תִּאֲוֶה׃
 21 יָכַל בְּשָׂרוֹ מָרָא
 וְשָׁפִי עֲצָמָיו לֹא רָאוּ׃ א' רַבְּשֵׁה וּבְכֹס הַרִי"ש וְטִיחָה
 22 וַתִּקְרַב לְשַׁחַח נַפְשׁוֹ
 וְחִיתָו לְמָמְתִים׃
 23 אִם־יֵשׁ עָלָיו | מְלֹאָךְ
 מְלִיצֵי אַחֵר מִנִּי־אַלֶּף
 לְהַגִּיד לְאָדָם יִשְׂרָאֵל׃
 24 וְחֻנּוֹ וְיִאֲמֹר
 פָּדִיעָיו מִרְדֵּת שַׁחַח
 מִצָּאִיתִי בְּכֹר׃
 25 רַטְפֹּשׁ בְּשָׂרוֹ מִנְּעֹר
 וְשׁוֹב לִימֵי עֲלֻמוֹ׃
 26 יַעֲתֵר אֶל־אֱלֹהִים | וְיִרְצֶהוּ
 וְיֵרָא פָּנָיו בְּחִירוּעָה
 וְיִשָּׁב לְאִנּוֹשׁ צָדִיקָהּ׃
 27 יֵשֶׁר | עַל־אָנָשִׁים וְיִאֲמֹר
 חָטָאתִי הִשָּׁר הָעֲוִיָּתִי
 וְלֹא־שָׁחַח לִי׃
 28 פָּדָה נַפְשִׁי מִעֵבֶר בְּשַׁחַח
 וְחִיתָו בְּאוֹר חַרְאָה׃ חִיתָו ק'

12 In this you are not right;
 I will answer you: God is greater than any man.
 13 Why do you complain against Him
 That He does not reply to any of man's charges?
 14 For God speaks ^atime and again^a
 —Though man does not perceive it—
 15 In a dream, a night vision,
 When deep sleep falls on men,
 While they slumber on their beds.
 16 Then He opens men's understanding,
 And by disciplining them leaves His signature
 17 To turn man away from an action,
 To suppress pride in man.
 18 He spares him from the Pit,
 His person, from perishing by the sword.
 19 He is reproved by pains on his bed,
 And the trembling in his bones is constant.
 20 He detests food;
 Fine food [is repulsive] to him.
 21 His flesh wastes away till it cannot be seen,
 And his bones are rubbed away till they are invisible.
 22 He comes close to the Pit,
 His life [verges] on death.
 23 If he has a representative,
 One advocate against a thousand
 To declare the man's uprightness,
 24 Then He has mercy on him and decrees,
 "Redeem him from descending to the Pit,
 For I have obtained his ransom;
 25 Let his flesh be healthier^b than in his youth;
 Let him return to his younger days."
 26 He prays to God and is accepted by Him;
 He enters His presence with shouts of joy,
 For He requites a man for his righteousness.
 27 He^c declares^b to men,
 "I have sinned; I have perverted what was right;
 But I was not paid back for it."
 28 He redeemed^d him from passing into the Pit;
 He^d will enjoy the light.

^{a-a} Lit. "once . . . twice."

^b Meaning of Heb. uncertain.

^c I.e. the wicked

^{d-d} Or, with kethib, "me . . . I."

28 הֲרֹבֵל-אֱלֹהִי יַעֲלֶה-אֶל
פְּעָמַיִם שְׁלוֹשׁ עַם-נֶגֶד:
30 לְהָשִׁיב נַפְשׁוֹ מִנִּי-שְׁחַת
לְאוֹר בְּאוֹר הַחַיִּים:

31 הִקְשֵׁב אֵיּוֹב שְׁמַע-לִי
הֲחִלֵּשׁ וְאִנְכִּי אֲדַבֵּר:
32 אִם-יֵשׁ-מִלִּי הַשִּׁבְנִי
וְדַבֵּר כִּי-חַפְצָתִי צְדִיקוֹת:
33 אִם-אֵין אֲתָה שְׁמַע-לִי
הֲחִלֵּשׁ וְאֵאלֶפֶת חֲכָמָה:

לד
י וַיַּעַן אֱלִיהוּא וַיֹּאמֶר:

2 שְׁמְעוּ חֲכָמִים מְלִי
וְדַעֲתִים הָאֵינִי לִי:
3 כִּי-אֲנִי מִלִּי חֲבִיב
וְחֹד יִטַּעַם לֵאכֹל:
4 מִשְׁפָּט נִבְחַרְה־לָנוּ
נִרְעָה כִּינֵינוּ מִה־טוֹב:
5 כִּי-אָמַר אֵיּוֹב צְדִיקוֹתִי מִחַת בַּחֲנָנִי
וְאֵל הִסִּיר מִשְׁפָּטִי:
6 עַל-מִשְׁפָּטִי אֲכַזֵּב
אִנֹּשׁ חֲצִי כְלִי-פֶשַׁע:
7 מִי-נֶגֶד כְּאֵיּוֹב
יִשְׁחַת־לָעַן בָּמַיִם:
8 וְאִרְחָ לְחֻבְרָה עַם-פְּעֵלֵי אֲוֹן
וְלִלְכֹת עִם-אֲנֹשִׁים-רָשָׁע:
9 כִּי-אָמַר לֹא יִסְבּוּ-נֶגֶד
כְּרֻצָּתוֹ עִם-אֱלֹהִים:

10 לָכֵן אֲנֹשׁ לִכְבֹּשׁ שְׁמַעוּ לִי
חֲלָלָה לֹאֵל מִרְשָׁע
וְשִׁקֵּי מַעֲרֹל:
11 כִּי פֹעֵל אֲדָם יִשְׁלֹם-לּוֹ
וּכְאִרְחָ אִישׁ יִמְצָאֵנוּ:
12 אֲחִי-אֶמְנֹם אֵל לֹא-יִרְשָׁע
וְשִׁקֵּי לֹא-יַעֲדֹת מִשְׁפָּט:
13 מִי-פָקֵד עָלָיו אֶרֶץ
וּמִי שָׂם חֲבֹל בְּכֶלָה:

29 Truly, God does all these things
Two, three times to a man,
30 To bring him back from the Pit,
That he may bask in the light of life.

31 Pay heed, Job, and hear me;
Be still, and I will speak;
32 If you have what to say, answer me;
Speak, for I am eager to vindicate you.
33 But if not, you listen to me;
Be still, and I will teach you wisdom.

34 Elihu said in reply:

2 Listen, O wise men, to my words;
You learned, give ear to me.
3 For the ear tests arguments
As the palate tastes food.
4 Let us decide for ourselves what is just;
Let us know among ourselves what is good.
5 For Job has said, "I am right;
God has deprived me of justice.
6 I declare the judgment against me false;
My arrow-wound is deadly, though I am free from trans-
gression."
7 What man is like Job,
Who drinks mockery like water;
8 Who makes common cause with evildoers,
And goes with wicked men?
9 For he says, "Man gains nothing
When he is in God's favor."

10 Therefore, men of understanding, listen to me;
Wickedness be far from God,
Wrongdoing, from Shaddai!
11 For He pays a man according to his actions,
And provides for him according to his conduct;
12 For God surely does not act wickedly;
Shaddai does not pervert justice.
13 Who placed the earth in His charge?
Who ordered the entire world?

רוּחוֹ וְנִשְׁמָתוֹ אֱלֹהֵי יֶאֱסֹף:
15 יָנֹעַ כָּל-בָּשָׂר יִחַד
וְאָדָם עַל-עָפָר יָשׁוּב:

16 וְאִם-בִּינָה שָׁמְעָה-זֹאת
הָאָזְנוֹהָ לְקוֹל מִלִּי:
17 הֲאִיף שׁוֹנֵא מִשְׁפָּט יִחְבֹּשׁ
וְאִם-צָדִיק בְּכִיר חֲרָשֵׁעַ:
18 הֲאִמָּר לְמֶלֶךְ בְּלִיעֵל
רָשָׁע אֶל-נְדִיבִים:
19 אֲשֶׁר לֹא-נִשָּׂא | פְּנֵי שָׂרִים
וְלֹא נִבְרָשׁוּעַ לְפָנֵי-הָרָל
כִּי-מַעֲשֵׂה יָדָיו בָּלֵם:
20 הִנֵּה | יָמָתָה וְחֻצוֹת לַיִלָה
יִנְעָשׂוּ עִם וְיַעֲבֹרוּ
וְיִסָּרוּ אֲבִיר לֹא בְיָד:
21 כִּי-עֵינָיו עַל-דְּרָכֵי-אִישׁ
וְכָל-צָעָדָיו יִרְאֶה:
22 אִי-חֹשֶׁךְ וְאִי צִלְמוֹת
לְהִסְתֵּר שָׁם פְּעִלֵי אָנוֹ:
23 כִּי לֹא עַל-אִישׁ יִשֵּׁם עוֹד
לְהִלָּךְ אֶל-אֵל בְּמִשְׁפָּט:
24 יִרָע בְּבִירִים לֹא-חֲחַקָר
וְיַעֲמִד אֲחֵרִים תַּחְתָּם:
25 לָכֵן יִבִּיר מַעֲבָרֵיהֶם
וְהַפֹּךְ לַיִלָה יִדְבְּקָאוּ:
26 תַּחַת-דְּשָׁעִים סָפְקָם
בְּמִקּוֹם רְאִים:
27 אֲשֶׁר עַל-בֶּן סָרוּ מֵאַחֲרָיו
וְכָל-יָדָיו לֹא הִשְׁכִּילוֹ:
28 לְהִבְיֵא עָלָיו צַעֲמַת-הָרָל
וְצַעֲקַת עֲנִיִּים לְשִׁמְעַ:
29 הוּא יִשְׁקָם | וּמִי יִרְשָׁע
וְיִסְתֵּר פָּנָיו וּמִי יִשׁוּרְנוּ
תַּעֲלֶ-נֹרָה עַל-אָדָם יִחַד:
30 מִמֶּלֶךְ אָדָם תִּגְרָה
מִמִּקְשֵׁי עָם:
31 כִּי אֶל-אֵל הָאִמָּר נִשְׁאֲתִי
לֹא אֲחַבֵּל:
32 בְּלִעְדִּי אֲחֻזָּה אֶתָּה הֲרֵנִי
אִם-עָוָל פָּעַלְתִּי לֹא אִסְיָף:

14 If He but intends it,
He can call back His spirit and breath;
15 All flesh would at once expire,
And mankind return to dust.

16 If you would understand, listen to this;
Give ear to what I say.
17 Would one who hates justice govern?
Would you condemn the Just Mighty One?
18 Would you call a king a scoundrel,
Great men, wicked?
19 He is not partial to princes;
The noble are not preferred to the wretched;
For all of them are the work of His hands.
20 Some die suddenly in the middle of the night;
People are in turmoil and pass on;
Even great men are removed—not by human hands.
21 For His eyes are upon a man's ways;
He observes his every step.
22 Neither darkness nor gloom offer
A hiding-place for evildoers.
23 He has no set time for man
To appear before God in judgment.
24 He shatters mighty men without number
And sets others in their place.
25 Truly, He knows their deeds;
Night is over, and they are crushed.
26 He strikes them down with the wicked
Where people can see,
27 Because they have been disloyal to Him
And not understood any of His ways;
28 Thus He lets the cry of the poor come before Him;
He listens to the cry of the needy.
29 When He is silent, who will condemn?
If He hides His face, who will see Him,
Be it nation or man?
30 The impious men rule no more,
Nor do those who ensnare the people.
31 Has he said to God,
"I will bear [my punishment] and offend no more.
32 What I cannot see You teach me.
If I have done iniquity, I shall not do so again?"

33 המעמך שלמנה | כִּי־מֵאִסֶּה
כִּי־אַתָּה חִבַּרְתָּ וְלֹא־אֲנִי
וּמִה־יָדַעְתָּ דַּבֵּר :

34 אֲנֹשׁ לָבָב וְאִמְרוּ לִי
וְתֵבַר חֲכָם שִׁמְעֵ לִי :
35 אִיּוֹב לֹא־בִרְעַת יָדָבָר
וְיִדְבְּרוּ לֹא בְהִשְׁכִּיל :
36 אֲבִי יִבְחֹן אִיּוֹב עַד־נֶצַח
עַל־חַטֹּאת בְּאֲנָשִׁ־אָנוּ :
37 כִּי יִסִּיף עַל־חַטֹּאתָו בִּשְׁעֵ
בִּינֵינוּ יִסְפֹּק
וְיִרְבֵּב אֲמָרָיו לְאֵל :

לֵה
1 וַיַּעַן אֱלִיהוּ וַיֹּאמֶר : בְּיָד אֱלֹהִים

2 הַזֹּאת חֲשַׁבְתָּ לְמִשְׁפָּט
אֲמַרְתָּ צַדִּיק מֵאֵל :
3 כִּי־תֹאמַר מִה־יִּסְכֹּן־לָךְ
מִה אֵעִיל מִחַטָּאתִי :
4 אֲנִי אֲשַׁבֵּת מִלִּי
וְאֶת־רַעֲיָה עִמָּךְ :
5 הִבַּט שָׁמַיִם וּרְאָה
וְשִׁיר שְׁחָקִים נָבְרוּ מִמָּךְ :
6 אִם־חַטָּאתָ מִה־חַפְּעֵל־לָבוֹ
וְרַבּוּ פִשְׁעֶיךָ מִה־חַמְּשֵׁה־לָּו :

7 אִם־צָרַקְתָּ מִה־חַתָּן־לָּו
אוֹ־מִה־מִּיֶּדֶת יָקָח :

8 לֹא־יִשְׁכַּח־רָשָׁע
וּלְכֹן־אָדָם צָרַקְתָּךְ :

9 מְרֹב עֹשִׂיקִים יִזְעִקוּ
יִשְׁעוּ מִזְרוֹעַ רַבִּים :
10 וְלֹא־אָמַר אִיהָ אֱלֹהִים עֹשֶׂה
נֶחֱו וְנִמְרוֹת בְּלִילָה :
11 מִלִּפְנֵי מִבְּהֵמוֹת אֶרֶץ
וּמִעֹף הַשָּׁמַיִם יִחְבְּמֵנוּ :
12 שֶׁם יִצְעֲקוּ וְלֹא יַעֲנֶה

33 Should He requite as you see fit?
But you have despised [Him]!
You must decide, not I;
Speak what you know.

34 Men of understanding say to me,
Wise men who hear me,

35 "Job does not speak with knowledge;
His words lack understanding."

36 Would that Job were tried to the limit
For answers which befit sinful men.

37 He adds to his sin;
He increases his transgression among us;
He multiplies his statements against God.

35 Elihu said in reply:

2 Do you think it just
To say, "I am right against God"?
3 If you ask how it benefits you,
"What have I gained from not sinning?"

4 I shall give you a reply,
You, along with your friends.

5 Behold the heavens and see;
Look at the skies high above you.

6 If you sin, what do you do to Him?
If your transgressions are many,
How do you affect Him?

7 If you are righteous,
What do you give Him;
What does He receive from your hand?

8 Your wickedness affects men like yourself;
Your righteousness, mortals.

9 Because of contention the oppressed cry out;
They shout because of the power of the great.

10 But none says, "Where is my God, my Maker,
Who gives strength in the night;

11 Who gives us more knowledge than the beasts of the
earth,

Makes us wiser than the birds of the sky?"

12 Then they cry out, but He does not respond

מִפְנֵי נָאוֹן רָעִים:
¹³ אִךְ-שֹׁא לֹא-יִשְׁמַע אֵל
 וְשִׁדִּי לֹא יִשְׁרֶנָּה:
¹⁴ אֲף כִּי-תֹאמַר לֹא תִשְׁמְעֵנִי
 דִּין לְפָנָיו וְחֹלֵל לוֹ:

¹⁵ וְעַתָּה כִּי-אֵין פֶּקֶד אָפוּ
 וְלֹא-יָדַע בְּפֶשַׁם מֶאֶד:

¹⁶ וְאִיּוֹב הִבֵּל יַפְצֵה-פִּיהוּ
 בְּבִלְי־דַעַת מִלֵּין יִבְכֶּר:

לו
¹ וְנִסָּף אֱלִיהוּא וַיֹּאמֶר:

² כְּתִיר־לִי זָעִיר וְאַחֲרָיו
 כִּי-יִעֹד לְאֱלֹהֵי מִלִּים:
³ אֲשָׁא רָעִי לְמִרְחוֹק
 וְלִפְעֵלִי אֲחֹר־צָדִיק:
⁴ כִּי-אֲמַנִם לֹא-שָׁקַר מִלִּי
 חֲמִים דַּעַת עֲמֹד:

⁵ הֵן-אֵל בָּבִיר וְלֹא יִמָּאָס
 כְּבִיר בַּח לֵב:

⁶ לֹא-יַחְיֶה רָשָׁע
 וּמִשְׁפַּט עֲנִיִּים יַחֵן:

⁷ לֹא-יִנָּקַע מִצְדִּיק עֵינָיו
 וְאַחֲמִלְכִים לְבָסָא

וְיִשְׁבֹּם לְנֶצַח וְיִנָּבְהוּ:

⁸ וְאִם-אֲסוּרִים בַּזָּקִים
 יִלְכְּדוּן בְּחִבְלֵי-עָנִי:

⁹ וַיַּגִּד לָהֶם פִּעֲלֵם
 וּפִשְׁעֵיהֶם כִּי יִחַבְּרוּ:

¹⁰ וַיִּנְלֵם אֲזָנִם לְמוֹסָר
 וַיֹּאמֶר כִּי-יִשׁוּבוּן מֵאָוֶן:

¹¹ אִם-יִשְׁמְעוּ וְיִעֲבְדוּ
 יִכְלוּ יְמֵיהֶם בְּטוֹב

וּשְׁנֵיהֶם בְּנֵעִימִים:

¹² וְאִם-לֹא יִשְׁמְעוּ בְּשִׁלַּח יַעֲבְרוּ
 וְיָנוּעוּ בְּבִלִי דַעַת:

Because of the arrogance of evil men.

¹³ Surely it is false that God does not listen,
 That Shaddai does not take note of it.

¹⁴ Though you say, "You do not take note of it,"
 The case is before Him;
 So wait for Him.

¹⁵ ^aBut since now it does not seem so,
 He vents his anger;
 He does not realize that it may be long drawn out.^a

¹⁶ Hence Job mouths empty words,
 And piles up words without knowledge.

36 Then Elihu spoke once more.

² Wait a little and let me hold forth;
 There is still more to say for God.

³ I will make my opinions widely known;
 I will justify my Maker.

⁴ In truth, my words are not false;
 A man of sound opinions is before you.

⁵ See, God is mighty; He is not contemptuous;
 He is mighty in strength and mind.

⁶ He does not let the wicked live;
 He grants justice to the lowly.

⁷ He does not withdraw His eyes from the righteous;
 With kings on thrones

He seats them forever, and they are exalted.

⁸ If they are bound in shackles
 And caught in trammels of affliction,

⁹ He is declaring to them what they have done,
 And that their transgressions are excessive;

¹⁰ He is opening their understanding by discipline,
 And ordering them back from mischief.

¹¹ If they will serve obediently,
 They shall spend their days in happiness,
 Their years in delight.

¹² But if they are not obedient,
 They shall perish by the sword,
 Die for lack of understanding.

^{a-a} Meaning of Heb. uncertain.

13 וְחַנְפֵי-לֵב יִשְׁמוּ אֹף
 לֹא יִשְׁעוּ כִּי אֶסְרָם:
 14 תָּמַת בְּנֵער נַפְשָׁם
 וְחַיָּתָם בְּקֶרֶשִׁים:
 15 יַחַלֵּץ עֲנִי בְעִינֹו
 וְיִגַּל בְּלִחַץ אָזְנוֹם:
 16 וְאַף הִסִּיתוֹ | מִפִּי-צָר
 רָחֵב לֹא-מוֹצֵק חֲחִתִּיה
 וְתַחַשְׁלֵנִה מְלֵא דָשָׁן:
 17 דִּיר-רָשָׁע מְלֵאֵת
 דִּין וּמִשְׁפָּט יִחַמְכוּ:
 18 בִּירְחֻמָּה פִּוְרִי-יִסִּיתָה בְּשֹׁפֵק
 וְרֵב-בִּפְרֵי אֶל-יִסְתָּה:
 19 הַעֲרֹף שִׁעֲרָה לֹא בָצָר
 וְכָל מְאֻמְצֵי-כֹחַ:
 20 אֶל-חֲשָׁאֵף הַלֵּילָה
 לְעָלוֹחַ עַמִּים חֲחִתָּם:
 21 הֲשֹׁמֵר אֶל-תַּפּוֹ אֶל-אֹחַן
 כִּי עַל-זֶה בְּתָרְתָּ מַעֲנִי:
 22 הוֹ-אֵל יִשְׁעִיב בְּכַחוֹ
 מִי הַמְהוּ מוֹרָה:
 23 מִי-פָקֵד עָלָיו דַּרְבּוֹ
 וּמִי-אָמַר פְּעֻלָּתָּ עוֹלָה:
 24 זָכֹר כִּי-חֲשַׁנְיָא פְּעֻלּוֹ
 אֲשֶׁר שָׁרְרוּ אֲנָשִׁים:
 25 כָּל-אָדָם חֲזוּ-בּוֹ
 אֲנוֹשׁ יָבִיט מֵרְחֹוק:
 26 הוֹ-אֵל שֵׁנִיא וְלֹא נִדְעָה
 מִסְפָּר שָׁנָיו וְלֹא-חֲקָרוֹ:
 27 כִּי יִקְרַע נִטְפֵי-מַיִם
 וְיִקְוּ מִסַּר לְאָדָם:
 28 אֲשֶׁר-יִזְדּוּ שְׁחָקִים
 יִרְעֻפוּ עָלָיו | אָדָם רָכַב:
 29 אֹף אִם-יִבִּין מִפְּרִשְׁ-עֵב
 תִּשְׁאֹחַ סִבְחָו:
 30 הוֹ-פָרַשׁ עָלָיו אוֹרוֹ
 וְשָׁרַשׁ הַיָּם בְּסָה:
 31 בִּירְבֹּם יָדָיו עַמִּים
 וְיִתּוֹ-אֶכְלָל לְמִכְבִּיר:
 32 עַל-כַּפָּיִם בְּסֹה-אוֹר
 וְצֻוּ עָלֶיהָ בְּמַפְנֵיעַ:

13 But the impious in heart become enraged;
 They do not cry for help when He afflicts them.
 14 They die in their youth;
 [Expire] among the depraved.
 15 He rescues the lowly from their affliction,
 And opens their understanding through distress.
 16 Indeed, He draws you away from the brink of distress
 To a broad place where there is no constraint;
 Your table is laid out with rich food.
 17 Though you are obsessed with the case of the wicked,
 The justice of the case will be upheld.
 18 Let anger at his affluence not mislead you;
 Let much bribery not turn you aside.
 19 ^aWill your limitless wealth avail you,^a
 All your powerful efforts?
 20 Do not long for the night
 When peoples vanish where they are.
 21 Beware! Do not turn to mischief,
 Because of which you have been tried by affliction.
 22 See, God is beyond reach in His power;
 Who governs like Him?
 23 Who ever reproached Him for His conduct?
 Who ever said, "You have done wrong"?
 24 Remember, then, to magnify His work,
 Of which men have sung,
 25 Which all men have beheld,
 Men have seen, from a distance.
 26 See, God is greater than we can know;
 The number of His years cannot be counted.
 27 He forms the droplets of water,
 Which cluster into rain, from His mist.
 28 The skies rain;
 They pour down on all mankind.
 29 Can one, indeed, contemplate the expanse of clouds,
 The thunderings from His pavilion?
 30 See, He spreads His lightning over it;
 It fills the bed of the sea.
 31 By these things He controls peoples;
 He gives food in abundance.
 32 Lightning fills His hands;
 He orders it to hit the mark.

^{a-a} Meaning of Heb. uncertain.

כג יצד עליו רעו
מקנה אף על-עולה:

³³ Its noise tells of Him.
^aThe kindling of anger against iniquity.^a

37

לז
אף-לזאת יחרד לבי
יחר מקומו:

Because of this, too, my heart quakes,
And leaps from its place.

שמעו שמוע ברנו קלו
והנה מפיו יצא:

² Just listen to the noise of His rumbling,
To the sound that comes out of His mouth.

תחת-כל-השמים ישרהו
ואורו על-כנפות הארץ:

³ He lets it loose beneath the entire heavens—
His lightning to the ends of the earth.

אחריו | ישאג-קול
ירעם בקול נאמן

⁴ After it, He lets out a roar;
He thunders in His majestic voice.
No one can find a trace of it by the time His voice is heard.

ולא יעקבם כי-ישמע קולו:
ירעם אל בקולו ונפלאות

⁵ God thunders marvelously with His voice;
He works wonders that we cannot understand.

עשה גדלות לא נדע:
כי לשלן | יאמר הווא-ארץ

⁶ He commands the snow, "Fall to the ground!"
And the downpour of rain, His mighty downpour of rain,

ונשם מטר ונשם מטרות עזו:
ביד-כל-אדם ירחום

⁷ Is as a sign on every man's hand,
That all men may know His doings.

לרעה כל-אנשי מעשהו:
ותבוא חיה במו-ארב

⁸ Then the beast enters its lair,
And remains in its den.

ובמענותיה חשכון:
מנה-חרר תבוא סופה

⁹ The storm wind comes from its chamber,
And the cold from the constellations.

וממזרים קרה:
מנשמת-אל יתור-קרח

¹⁰ By the breath of God ice is formed,
And the expanse of water becomes solid.

ורחב מים במוצק:
אף-ברי ישרית עב

¹¹ He also loads the clouds with moisture
And scatters His lightning-clouds.

יפיץ ענן אורו:
והוא מסבות | מזהפף בתחבולתו

¹² ^aHe keeps turning events by His stratagems,^a
That they might accomplish all that He commands them

לפעלם כל אשר יצוה |
על-פני חבל ארצה:

Throughout the inhabited earth,

אם-לשקט אם-לרע
אם-לחם ימצאהו:

¹³ Causing each of them to happen to His land,
Whether as a scourge or as a blessing.

האזנה זאח איוב
עמד ותבונן | נפלאות אל:

¹⁴ Give ear to this, Job;
Stop to consider the marvels of God.

התרע בשום-אלוה עליהם
והופיע אור עננו:

¹⁵ Do you know what charge God lays upon them
When His lightning-clouds shine?

התרע על-מפלש-עב
מפלאות תמים דעים:

¹⁶ Do you know the marvels worked upon the expanse of
clouds

By Him whose understanding is perfect,

אשר-בגידו תמים

¹⁷ ^aHow your clothes become warm^a

^a Meaning of Heb. uncertain.

בהשקט ארץ מדרום:
 18 תרקיע עמו לשחקים
 תזקים כראי מוצק:
 19 הודיענו מה־נאמר לו
 לא נערך מפני־חשך:
 20 הִס־פ־לו כי ארבר
 אם־אמר איש כי יבלע:
 21 תהיה | לא־ראו אור
 בקריר הוא בשחקים
 ורחם עברה וחטא־הם:
 22 מצפון זרב יאחה
 על־אלוה נזרא הוד:
 23 שכי לא־מצאנהו שצי־כה
 ומשפט ורב־צדקה לא יענה:
 24 לכן יראוהו אנשים
 לא יראה כל־חכם־לב:

When the land is becalmed by the south wind?
 18 Can you soar like Him to heaven,
 Firm as a mirror of cast metal?
 19 Inform us, then, what we may say to Him;
 We cannot argue because [we are in] darkness.
 20 Is anything conveyed to Him when I speak?
 Can a man say anything when he is confused?
 21 Now, then, one cannot see the sun,
 Though it be bright in the heavens,
 Until the wind comes and clears them [of clouds].
 22 By the north wind the golden rays emerge;
 The splendor about God is awesome.
 23 Shaddai—we cannot attain to Him;
 He is great in power and justice
 And abundant in righteousness; He does not torment.
 24 Therefore, men are in awe of Him
 Whom none of the wise can perceive.

38 Then the LORD replied to Job out of the tempest and said:

לח
 1 העני־היה את־איוב
 מנ | הסערה ויאמר: 107
 2 מי זה | מחשך עצה
 במליו בלי־דעת:
 3 אדר־נא כגבר חלציך
 ואשא־לך הודיעני:
 4 איפה היית ביסדי־ארץ
 להזר אם־ידעת בינה:
 5 מי־שם ממדיה כי חרע
 או מי־נטה עליה קו:
 6 על־מה ארציה הסבועו
 או מי־לה אבן פנתה:
 7 ברו־יחד בוכבי כמר
 וירעו כל־בני אלהים:

2 Who is this who darkens counsel,
 Speaking without knowledge?
 3 Gird your loins like a man;
 I will ask and you will inform Me.
 4 Where were you when I laid the earth's foundations?
 Speak if you have understanding.
 5 Do you know who fixed its dimensions
 Or who measured it with a line?
 6 Onto what were its bases sunk?
 Who set its cornerstone
 7 When the morning stars sang together,
 And all the divine beings shouted for joy?

8 וחסך ברלמים ים
 בניהו מרחם יצא:
 9 בשומי ענן לבשו
 וערפל חללתו:
 10 ואשבד עליי חמי
 ואשים בריח ורלמים:

8 Who closed the sea behind doors
 When it gushed forth out of the womb,
 9 When I clothed it in clouds,
 Swaddled it in dense clouds,
 10 When I made breakers My limit for it,
 And set up its bar and doors,

11 וְאָמַר עַד־פֹּה חֲבוּא וְלֹא חֲסִיף
וּפֹא לְשִׁיחַ בְּגֹאֲזוֹ נִלְיֹה: ^א בְּמִסְתֵּהוּ

12 הַמִּימִיּוֹת צִוִּיתָ בְּקָר
יְהִיעֲהָה שְׁחַר מְקוֹמוֹ: ^ב יִרְשֶׁת הַשָּׁחַר ק'
13 לְאַחֲחַ בְּכַנְפוֹת הָאָרֶץ
וְיִנְעֲרוּ רָשָׁעִים מִמֶּנָּה: ^ג חֲלִילָה
14 הִתְהַפֵּף כְּחֶמֶר חוֹתָם
וְהִתְצַבּוּ כִּמוֹ לְבוֹשׁ:
15 וְיִמְנַע מִרָשָׁעִים אוֹרָם ^ד חֲלִילָה
חֲרוּעַ רֶמֶה הִשְׁבֵּר:

16 הִבָּאתָ עַד־נִבְכִּיִּים
וּבְחֶקֶר חֲדוֹם הִתְהַלַּכְתָּ:
17 הִנֵּלְנוּ לָךְ שַׁעֲרֵי־מָוֶת
וְשַׁעֲרֵי צִלְמוֹת תְּרָאָה:
18 הִתְבַּנְּנוּ עַד־רַחֲבֵי־אָרֶץ
הִגֵּד אִם־יָדַעְתָּ כִּלְהָ:

19 אֵי־יָדָה הַדֶּרֶךְ יִשְׁכֵּן־אוֹר
וְחֹשֶׁךְ אֵי־יָדָה מְקוֹמוֹ:
20 כִּי תִקְחֶנּוּ אֶל־נִבְלוֹ
וְכִי תִבְּנוּ נְתִיבוֹת בֵּיתוֹ:
21 יָדַעְתָּ כִּי־אֲנִי חֲנוּלָה
וּמִסְפָּר יָמֵיךְ רַבִּים:

22 הִבָּאתָ אֶל־אֲצֻרוֹת שֶׁלֶג
וְאוֹצְרוֹת בָּרָד תְּרָאָה:
23 אֲשֶׁר חֲשַׁכְתִּי לַעֲתָ צָר
לְיוֹם קָרָב וּמִלְחָמָה:
24 אֵי־יָדָה הַדֶּרֶךְ יִחַלֵּק אוֹר
יִפְץ מְרִים עַל־אָרֶץ:
25 מִי־פָלַג לַשִּׁטָּף תַּעֲלֶה
וְהַדֶּרֶךְ לַחֲזוֹז קִלּוֹת:
26 לְהַמְסִיר עַל־אָרֶץ לֹא־אִישׁ
מִדָּבָר לֹא־אָדָם בּוֹ:
27 לְהַשְׂבִּיעַ שָׂמָּה וּמִשְׁאָה
וְלַהֲצִמִּיחַ מִצָּא דָשָׁא:
28 הֲיֵשׁ לְמִסְתֵּר אָב
אוֹ מִי־הוֹלִיד אֲנִלִּי־קָל:
29 מִבֶּטֶן מִי יֵצֵא הַקָּרָח

11 And said, "You may come so far and no farther;
Here your surging waves will stop"?

12 Have you ever commanded the day to break,
Assigned the dawn its place,
13 So that it seizes the corners of the earth
And shakes the wicked out of it?
14 It changes like clay under the seal
Till [its hues] are fixed like those of a garment.
15 Their light is withheld from the wicked,
And the upraised arm is broken.

16 Have you penetrated to the sources of the sea,
Or walked in the recesses of the deep?
17 Have the gates of death been disclosed to you?
Have you seen the gates of deep darkness?
18 Have you surveyed the expanses of the earth?
If you know of these—tell Me.

19 Which path leads to where light dwells,
And where is the place of darkness,
20 That you may take it to its domain
And know the way to its home?
21 Surely you know, for you were born then,
And the number of your years is many!

22 Have you penetrated the vaults of snow,
Seen the vaults of hail,
23 Which I have put aside for a time of adversity,
For a day of war and battle?
24 By what path is the west wind^a dispersed,
The east wind scattered over the earth?
25 Who cut a channel for the torrents
And a path for the thunderstorms,
26 To rain down on the uninhabited land,
On the wilderness where no man is,
27 To saturate the desolate wasteland,
And make the crop of grass sprout forth?
28 Does the rain have a father?
Who begot the dewdrops?
29 From whose belly came forth the ice?

^a As Aramaic 'urya.

וּכְפַר שָׁמַיִם מִי יִלְדוּ:
 30 בָּאֵכָן מִיִּם יִחְבְּאוּ
 וּפְנֵי הָהוֹם יִחַלְּדוּ:

31 הֲתִקְשֹׁר מַעַרְבוֹת כִּימָה
 אוֹ-מוֹשְׁכוֹת כִּסִּיל תִּפְתַּח:
 32 הֲתֵצֵא מַזְזָרוֹת בְּעֵתוֹ
 וְעֵשׂ עַל-בְּנֵיהֶם חֲנֹחַם:
 33 הֲיִדְעָה חֻקֹּת שָׁמַיִם
 אוֹ-תִשִּׁים מִשְׁטְרוֹ בָּאָרֶץ:

34 הֲתִרְסֵם לַעֲבֹד קוֹלֶךָ
 וְשִׁפְעֵת-מִיִּם תִּכְסֶּה:
 35 הֲתִשְׁלַח בְּרָקִים וְיִלְכוּ
 וְיֹאמְרוּ לְךָ הִנְנוּ:
 36 מִי־שָׂת בְּטֹחוֹת חֲכָמָה
 אוֹ מִי־נָתַן לִשְׂכָר בִּינָה:
 37 מִי־סִפֵּר שְׂחָקִים בְּחֻכָּמָה
 וְנִבְּלֵי שָׁמַיִם מִי יִשְׁכִּיב:
 38 בְּצִקְתָּ עָפָר לְמוֹצָק
 וּרְנָנִים יִדְבְּקוּ:

39 הֲתִצְוֹד לִלְבִּיא טָרֶף
 וְחַיֵּה כְּפִירִים תִּמְלֹא:
 40 בִי־יִשְׁחוּ בַּמְעוֹנוֹת
 יִשְׁבוּ בַּסֶּבֶה לְמוֹ-אֹרֶב:
 41 מִי יִבֶּן לְעֶרֶב צִידוֹ
 בִּי־יִלְדוּ אֶל-אֵל יִשְׁוֹעוּ יִלְדוּ ק'
 וְהָעוּ לְבִלִּי-אָכֹל:

לֹט
 1 הֲיִדְעָה עֵת לֵרֵת יַעֲלִי-סֹלֶעַ
 חֲלָל אֵילָנוֹת תִּשְׁמֹר:

2 תִּסְפּוֹר יָרֵחִים תִּמְלֹאנָה
 וְיִדְעָה עֵת לִרְתֵּנָה:
 3 תִּכְרַענָה יִלְדֵיהֶן תִּפְלֹחַנָה
 תִּבְלִיתֶם תִּשְׁלַחנָה: סִתָּה בִּתְחִלַּת וְסִ'ס
 4 יִחַלְמוּ בְּנֵיהֶם יִרְבּוּ בְּבָר
 יֵצְאוּ וְלֹא-יָשׁוּבוּ לָמוֹ:

Who gave birth to the frost of heaven?
 30 Water congeals like stone,
 And the surface of the deep compacts.

31 Can you tie cords to Pleiades
 Or undo the reins of Orion?
 32 Can you lead out Mazzaroth^b in its season,
 Conduct the Bear with her sons?
 33 Do you know the laws of heaven
 Or impose its authority on earth?

34 Can you send up an order to the clouds
 For an abundance of water to cover you?
 35 Can you dispatch the lightning on a mission
 And have it answer you, "I am ready"?
 36 Who put wisdom in the hidden parts?
 Who gave understanding to the mind?^c
 37 Who is wise enough to give an account of the heavens?
 Who can tilt the bottles of the sky,
 38 Whereupon the earth melts into a mass,
 And its clods stick together.

39 Can you hunt prey for the lion,
 And satisfy the appetite of the king of beasts?
 40 They crouch in their dens,
 Lie in ambush in their lairs.
 41 Who provides food for the raven
 When his young cry out to God
 And wander about without food?

39 Do you know the season when the mountain goats give birth?

Can you mark the time when the hinds calve?
 2 Can you count the months they must complete?
 Do you know the season they give birth,
 3 When they couch to bring forth their offspring,
 To deliver their young?

4 Their young are healthy; they grow up in the open;
 They leave and return no more.

^b Evidently a constellation.

^c Or "rooster"; meaning of Heb. uncertain.

5 מִי־שֶׁלַח פָּרָא חֲפָשׁ
וּמִסְרֹת עָרֹד מִי פֶתַח:
6 אֲשֶׁר־שָׁמַתִּי עֲרֵבָה בֵּיתוֹ
וּמִשְׁכַּנְתִּיו מִלְחָה:
7 יִשְׁחַק לְהִמּוֹן קִרְיָה
חֲשָׁאוֹת נִתֵּשׁ לֹא יִשְׁמַע:
8 יִתּוֹר הָרִים מִרְעֵהוּ
וְאַחֵר כָּל־יֶרֶק יִדְרֹשׁ:

9 הַזֹּאכָה רִים עֲבָרָה
אִם־יָלִין עַל־אֲבוֹסָה:
10 הֲתִקְשֶׁר־רִים בְּתֵלֶם עֲבָתוֹ
אִם־יִשְׁדֹּךְ עֲמָקִים אַחֲרָיָה:
11 הֲתִבְטַח־בּוֹ כִּי־רֵב כָּחוֹ
וְחַעֲזֹב אֵלָיו יִינָעָה:
12 הֲתִאֱמִין בּוֹ כִּי־יָשׁוּב וְרֵעֵהוּ יִשְׁבֹּךְ
תִּרְקַח אֶסְפָּה:

13 בְּנֶף־רִנְנִים נִעְלָסָה
אִם־אֶבְרָה חֲסִידָה וְנָעָה:
14 כִּי־תַעֲזֹב לָאָרֶץ בִּיצִיָּה
תַּעֲלֶ־עָפָר חֲחֻמָּם:
15 וְתִשְׁכַּח כִּי־רָגַל תְּזוּרָה
תִּחַת הַשָּׂנֶה חֲרוֹשָׁה:
16 הֲקִשְׁחַח בְּנִיָּה לֹא־לָהּ
לָרִיק יִינָעָה כְּלִי־פָחַד:

17 כִּי־הִשָּׁה אֱלֹהִים חֲכָמָה
וְלֹא־חָלַק לָהּ בְּבִינָה:
18 אֲעֵת בְּמָרוֹם חֲמִירָא
חֲשָׁחַק לֶסּוֹס וְלָרֵכֶב:

19 הֲתִתֵּן לֶסּוֹס גְּבוּרָה
הֲתַלְבִּישׁ צִנּוּאוֹ רַעְמָה:
20 הֲתַרְעִישֵׁנּוּ כְּאַרְבֶּב
הוֹד גִּחְרוֹ אִמָּה:
21 יִחַפְרוּ בְּעִמֶּק וַיִּשֶׁשׁ בְּכֹחַ
יָצָא לְקִרְאֹת־נֶשֶׁק:
22 יִשְׁחַק לְפָחַד וְלֹא יִחַח
וְלֹא יִשׁוּב מִפְּנֵי־חֶרֶב:
23 עָלָיו חֲרָנָה אֲשַׁפָּה

5 Who sets the wild ass free?
Who loosens the bonds of the onager,
6 Whose home I have made the wilderness,
The salt land his dwelling-place?
7 He scoffs at the tumult of the city,
Does not hear the shouts of the driver.
8 He roams the hills for his pasture;
He searches for any green thing.
9 Would the wild ox agree to serve you?
Would he spend the night at your crib?
10 Can you hold the wild ox by ropes to the furrow?
Would he plow up the valleys behind you?
11 Would you rely on his great strength
And leave your toil to him?
12 Would you trust him to bring in the seed,
And gather it in from your threshing floor?

13 The wing of the ostrich beats joyously;
Are her pinions and plumage like the stork's?
14 She leaves her eggs on the ground,
Letting them warm in the dirt,
15 Forgetting they may be crushed underfoot,
Or trampled by a wild beast.
16 Her young are cruelly abandoned as if they were not
hers;
Her labor is in vain for lack of concern.
17 For God deprived her of wisdom,
Gave her no share of understanding,
18 Else she would soar on high,
Scoffing at the horse and its rider.

19 Do you give the horse his strength?
Do you clothe his neck with a mane?
20 Do you make him quiver like locusts,
His majestic snorting [spreading] terror?
21 He^a paws with force, he runs with vigor,
Charging into battle.
22 He scoffs at fear; he cannot be frightened;
He does not recoil from the sword.
23 A quiverful of arrows whizzes by him,

^a Lit. "They. . . ."

להב תניח וכידון:
 24 ברכש ורנו ונמא-ארץ
 ולא יאמין בייקול שופר:
 25 כרי שפר | "אמר האח
 ומרחוק יריח מלחמה
 רעם שרים וחרושה:

26 המביינה יאכר-גז
 יפרש כנפו לחימו: כנסו ק'
 27 אם-על-פיך יבניה נשר
 וכי ירים קנו:
 28 סלע ישכן והחלגו
 על-שן-סלע ומצודה:
 29 משם תפיר אכל
 למרחוק עיניו יביטו:
 30 ואפרחו יעלעדיהם חסרתי ק'
 ובאשר חללים שם הוא:

מ
 1 ורעו יהנה את-איוב ואמר:

2 הרכ עם-שדי יסור
 מוכיח אלה תענה:

3 ורעו איוב את-יהנה ואמר:

4 הן גלתי מה אשגה
 ידי שמתי למרפי:
 5 אחת דברתי ולא אענה
 ושנים ולא אוסיף:

6 תענה יהנה את-איוב
 קנ | סעדה ואמר: סו ג

7 אור-נא כגבר חלציה
 אשאלה והודיעני:
 8 האף תפיר משפטי
 תרשטי למען תצדק:
 9 ואם-יורע כאל | לך

And the flashing spear and the javelin.

24 Trembling with excitement, he swallows^b the land;
 He does not turn aside at the blast of the trumpet.
 25 As the trumpet sounds, he says, "Aha!"
 From afar he smells the battle,
 The roaring and shouting of the officers.

26 Is it by your wisdom that the hawk grows pinions,
 Spreads his wings to the south?

27 Does the eagle soar at your command,
 Building his nest high,
 28 Dwelling in the rock,
 Lodging upon the fastness of a jutting rock?
 29 From there he spies out his food;
 From afar his eyes see it.
 30 His young gulp blood;
 Where the slain are, there is he.

40 The LORD said in reply to Job:

2 ^aShall one who should be disciplined complain against
 Shaddai?^a
 He who arraigns God must respond.

3 Job said in reply to the LORD:

4 See, I am of small worth; what can I answer You?
 I clap my hand to my mouth.
 5 I have spoken once, and will not reply;
 Twice, and will do so no more.

6 Then the LORD replied to Job out of the tempest and
 said:

7 Gird your loins like a man;
 I will ask, and you will inform Me.
 8 Would you impugn My justice?
 Would you condemn Me that you may be right?
 9 Have you an arm like God's?

^b Or "digs up."

^{a-a} Meaning of Heb. uncertain.

וּבְקוֹל כְּהוֹר תִּרְעַם:
 10 עֲדֵה-נָא נְאֻז תִּבְה
 וְהוֹד וְהֶדָר תִּלְבֹּשׁ:
 11 הַפֵּץ עֲבֵרוֹת אַפֶּךָ
 וּרְאֵה כָל-נָאָה וְהַשְׁפִּילֶהּ:
 12 רְאֵה כָל-נָאָה הַכְנִיעֶהּ
 וְהִרְדּוּ רַשְׁעִים תַּחְתָּם:
 13 טָמְנֵם בְּעֶפְר יָחַד
 פְּנֵיהֶם חֲבֹשׁ בְּטָמוֹן:
 14 תַּם-אֲנִי אוֹדֶה
 בִּי-תוֹשִׁיעַ לְךָ יְמִינֶךָ:
 15 הִנֵּה-נָא בַּהֲמוֹת אֲשֶׁר-עָשִׂיתִי עִמָּךְ
 חֲצִיר בִּבְקָר יֹאכֵל:
 16 הִנֵּה-נָא כַחוֹ בְּמַחְנֵי
 וְאוֹתוֹ בְּשָׂרֵי בִטְנוֹ:
 17 יַחַפֵּץ זָנְבוֹ כַּמוֹ-אַרְזוֹ
 וְיֶרֶךְ כַּחֲזוֹ יִשְׁרְנוֹ: ^{סדו"ק}
 18 עֲצָמוֹ אֶפְסֵי נְחֹשֶׁה ^{ב"א נחשה}
 וְרַגְמָיו כַּמַּטִּיל בְּרָזָל:
 19 הוּא רִאשִׁית דְּרַב־אֵל
 הָעֹשִׂי יָגֶשׁ חֶרְבוֹ:
 20 בִּי-בּוֹל הָרִים יִשְׁאוּ-לוֹ
 וּבְל-חַיִּת הַשָּׂדֶה יִשְׁחָקוּ-שָׁם:
 21 תַּחַת-צִלָּאִים יִשְׁכַּב
 בְּסֶחַר קִנְהָ וּבַצֵּה:
 22 יִטְבְּרוּ צִלָּאִים צִלָּלוֹ
 וְיִסְבְּרוּ עֲרֵבֵי-נַחַל:
 23 הוּא יַעֲשֶׂה גֹהֵר לֹא יִחַפֵּחַ
 יִבְטַח | בִּי-גִיחַ יִרְדּוּ אֶל-פִּיהוּ:
 24 בְּעֵינָיו יִקָּח
 בְּמוֹקְשִׁים יִקְבֹּץ-אָף:
 25 תִּמְשֹׁךְ לַחֲתוֹ בַּחֲבִה
 וּבְחָבֵל תִּשְׁקִיעַ לִשְׁוֹ:
 26 תַּחֲשִׁים אֶמְנוֹ בְּאַפוֹ
 וּבְחֹחַת תִּקְבֵּל לַחֲיוֹ:
 27 הֲרִבָּה אֵלֶיךָ תַּחֲנִנִים
 אִם-יִדְבַּר אֵלֶיךָ רַבּוֹחַ:
 28 הֲיִכָּרַת בְּרִית עִמָּךְ
 תִּקְחֶנּוּ לַעֲבֹד עוֹלָם:
 29 הֲתִשְׁחַק-בּוֹ כַּצִּפּוֹר

Can you thunder with a voice like His?
 10 Deck yourself now with grandeur and eminence;
 Clothe yourself in glory and majesty.
 11 Scatter wide your raging anger;
 See every proud man and bring him low.
 12 See every proud man and humble him,
 And bring them down where they stand.
 13 Bury them all in the earth;
 Hide their faces in obscurity.
 14 Then even I would praise you
 For the triumph your right hand won you.
 15 Take now behemoth, whom I made as I did you;
 He eats grass, like the cattle.
 16 His strength is in his loins,
 His might in the muscles of his belly.
 17 ^aHe makes his tail stand up ^alike a cedar;
 The sinews of his thighs are knit together.
 18 His bones are like tubes of bronze,
 His limbs like iron rods.
 19 He is the first of God's works;
 Only his Maker can draw the sword against him.
 20 The mountains yield him produce;
 All the beasts of the field play there.
 21 He lies down beneath the lotuses,
 In the cover of the swamp reeds.
 22 The lotuses embower him in shade;
 The willows of the brook surround him.
 23 He can restrain the river from its rushing;
 He is confident the stream ^bwill gush at his command.
 24 Can he be taken by his eyes?
 Can his nose be pierced by hooks?
 25 Can you draw out Leviathan by a fishhook?
 Can you press down his tongue by a rope?
 26 Can you put a ring through his nose,
 Or pierce his jaw with a barb?
 27 Will he plead with you at length?
 Will he speak soft words to you?
 28 Will he make an agreement with you
 To be taken as your lifelong slave?
 29 Will you play with him like a bird,

^b Lit. "Jordan."

וְחִקְשׁוּהוּ לְנַעֲרוֹתָיו׃
 יִכְרוּ עָלָיו חֲבָרִים׃
 וְחִצָּהוּ בֵּין כַּנְעָנִים׃
 31 הִתְמַלֵּא בַשִּׁבּוֹת עוֹרָו
 וּבְצִלְצֵל דְּגִים רֹאשׁוֹ׃
 32 שִׁים-עָלָיו כַּפֶּף
 וְזָכַר מִלְחָמָה אֶל-תּוֹמָם׃

מֵא
 1 הוֹי-תִּחַלְתּוּ נִבְזָה
 הֵנָּם אֶל-מִרְאֵי יִשָּׁל׃
 2 לֹא-אֶכְזָר כִּי יַעֲזִיבֵנִי יְהוָה
 וּמִי הוּא לִפְנֵי יִתְעָב׃
 3 מִי הַקּוֹדֵמִי וְאֲשַׁלֵּם
 תַּחַת כָּל-הַשָּׁמַיִם לִי-הוּא׃
 4 לֹא-אֶחְדָּשׁ בְּדִי יְיָ
 וּדְבַר נְבוֹרוֹת וְחַי עֲרָכּוֹ׃
 5 מִי-יִגְלֶה פָנַי לְבָשׁוֹ
 בְּכֶפֶל רִסְנִי מִי יִבּוֹא׃
 6 דִּלְתִּי פָנָיו מִי פָתַח
 סְבִיבוֹת שִׁנָּיו אֵימָה׃
 7 וְאָנָּה אֶפְיָקִי מִנִּים
 סָגֹר חֹתֶם צָד׃
 8 אֶחָד בְּאֶחָד יִגְשׁוּ
 וְרוּחַ לֹא-יָבֹא בֵּינֵיהֶם׃
 9 אִישׁ-בְּאֶחָיו יִדְבֹּקוּ
 וְתִלְכְּדוּ וְלֹא יִתְפָּרְדּוּ׃
 10 עֲשִׂישָׁיו תִּהְיֶה אוֹר
 וְעֵינָיו כַּעֲפַפ־שָׁחַר׃
 11 מִפִּי לִפְיָם יִהְיֶה
 כִּי-יִדְרֶי אֵשׁ יִתְמַלְטוּ׃
 12 מִנְּחִירָיו יֵצֵא עָשָׁן
 כְּדוֹר נִפְחִים וְאֵנָם׃
 13 נִפְשׁוּ נְחָלִים תִּלְהֹט
 וְלֹהֵב מִפִּי יֵצֵא׃
 14 בְּצִנְאוֹר לִלְיָן עֵז
 וְלִפְנֵי תְרוּץ דֹּאָה׃
 15 מִסְּלִי בִשְׂרֻי דְבִקּוֹ
 יִצּוֹק עָלָיו בַּל-יִמּוֹט׃
 16 לְבוֹ יִצּוֹק כְּמוֹ-אֶבֶן
 וְיִצּוֹק כְּפֶלֶח תַּחְתִּית׃

And tie him down for your girls?
 30 ^a Shall traders traffic in him?^a
 Will he be divided up among merchants?
 31 Can you fill his skin with darts
 Or his head with fish-spears?
 32 Lay a hand on him,
 And you will never think of battle again.

41 See, any hope [of capturing] him must be disappointed;
 One is prostrated by the very sight of him.
 2 There is no one so fierce as to rouse him;
 Who then can stand up to Me?
 3 Whoever confronts Me I will requite,
 For everything under the heavens is Mine.
 4 ^a I will not be silent concerning him
 Or the praise of his martial exploits.^a
 5 Who can uncover his outer garment?
 Who can penetrate the folds of his jowls?
 6 Who can pry open the doors of his face?
 His bared teeth strike terror.
 7 His protective scales are his pride,
 Locked with a binding seal.
 8 One scale touches the other;
 Not even a breath can enter between them.
 9 Each clings to each;
 They are interlocked so they cannot be parted.
 10 His sneezings flash lightning,
 And his eyes are like the glimmerings of dawn.
 11 Flames issue from his mouth;
 Fiery sparks escape.
 12 Out of his nostrils comes smoke
 As from a steaming, boiling cauldron.
 13 His breath ignites coals;
 Flames issue from his mouth.
 14 Strength resides in his neck;
 Power leaps before him.
 15 The layers of his flesh stick together;
 He is as though cast hard; he does not totter.
 16 His heart is cast hard as a stone,
 Hard as the nether millstone.

^{a-a} Meaning of Heb. uncertain.

17 מִשְׁחֹהוּ יִגְדֹּר אֱלֹהִים
 מִשְׁבָּרִים יִחַחֲטֹאוּ:
 18 מִשְׁנִיגֹהוּ חֶרֶב בְּלִי תְקוּם
 חֲנִית מִסַּע וְשִׁרְיָה:
 19 הָשֵׁב לִתְבוֹן בְּרֹזָל
 לַעֲץ רִקְבֹּן נְחוּשָׁה:
 20 לֹא יִבְרִיחֵנוּ כֹּן־קֶשֶׁת
 לִקְשׁ נִהַפְכוּ־לֹו אֲבִי־קַלֵּעַ:
 21 בָּקָשׁ נִחְשְׁבוּ חֹתָח
 וְשִׁשְׁמֹק לְרַעַשׁ בִּידֹחַ:
 22 תַּחְתִּי חֲדָדֵי חֶרֶשׁ
 יִרְפֹּד חֲרוּץ עַל־מִיטָּה:
 23 יִרְתִּיחַ כְּסִיר מִצֹּלֵה
 אִם יֵשֶׁם בְּמַרְקָחָה:
 24 אֲחֲרָיו יֵאָר נֹחַיב
 יִחְשֹׁב תְּהוֹם לִשְׂדֵּה:
 25 אֵין־עַל־עֹפֶר מִשְׁלֹו
 נִהְיֶשׁוּ לְבַל־חָת:
 26 אֵת־כָּל־זָכָה יֵרְאֶה
 הוּא מֶלֶךְ עַל־כָּל־בְּנֵי־שָׁמַיִם:

17 Divine beings are in dread as he rears up;
 As he crashes down, they cringe.
 18 No sword that overtakes him can prevail,
 Nor spear, nor missile, nor lance.
 19 He regards iron as straw,
 Bronze, as rotted wood.
 20 No arrow can put him to flight;
 Slingstones turn into stubble for him.
 21 Clubs^a are regarded as stubble;
 He scoffs at the quivering javelin.
 22 His underpart is jagged shards;
 It spreads a threshing-sledge on the mud.
 23 He makes the deep seethe like a cauldron;
 He makes the sea [boil] like an ointment-pot.
 24 His wake is a luminous path;
 He makes the abyss seem white-haired.
 25 There is no one on land who can dominate him,
 Made as he was without fear.
 26 He sees all that is haughty;
 He is king over all proud beasts.

מֵב
 1 יִרְעֹן אֵיזֵב אֶת־יְהוָה וַיֹּאמֶר:

42 Job said in reply to the LORD:

2 יָדַעְתָּ כִּי־כָל תּוּבָל יִדְעֵנִי
 וְלֹא־יִבְצֹר מִמֶּנּוּ מוֹמָה:
 3 מִי זֶה מַעֲלִים עֲצָה בְּלִי־רַעַת
 לִבּוֹ הִדְחֵי וְלֹא אֲבִין
 נִסְלֹאוֹת מִפְּנֵי וְלֹא אֲדַע:
 4 שְׁמַע־נָא וְאֶגִּיד
 אֲשַׁאֲלֶךָ וְתוֹדִיעֵנִי:
 5 לְשִׁמְעֵנִי אָזְנוֹ שְׁמַע־תִּידִי
 וְעֵינִי רֹאֲתִידִי:
 6 עַל־כֵּן אֶמָּאֵס תַּנְחִמֵנִי
 עַל־עָפָר וְאֶפֶר:

2 I know that You can do everything,
 That no plan is impossible for You.
 3 Who is this who obscures counsel without knowledge?
 Indeed, I spoke without understanding
 Of things beyond me, which I did not know.
 4 Hear now, and I will speak;
 I will ask, and You will inform me.
 5 I had heard You with my ears,
 But now I see You with my eyes;
 6 Therefore, I recant and relent,
 Being but dust and ashes.

7 יְהוָה אָמַר דְּבַר יְהוָה אֶת־
 הַדְּבָרִים הָאֵלֶּה אֶל־אֵיזֵב וַיֹּאמֶר
 יְהוָה אֶל־אֱלִיפָז הַתֵּימָנִי חֲנִיָּה אִשִּׁי
 בְּךָ וּבִשְׁעֵי רַעֲיֶיךָ כִּי לֹא דִבַּרְתָּם אֵלַי
 8 וְכֹונֶה בְּעִבְרֵי אֵיזֵב: וְעֹתָה קְחוּ־
 לָכֶם שִׁבְעָה־בָּרִים וְשִׁבְעָה אִילִּים

7 After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, "I am incensed at you and your two friends, for you have not spoken the truth about Me as did My servant Job. 8 Now take seven bulls and seven rams and go to My servant Job and sacrifice a burnt offering for yourselves. And let

Job, My servant, pray for you; for to him I will show favor and not treat you as disgraced, since you have not spoken the truth about Me as did My servant Job.”⁹ Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD had told them, and the LORD showed favor to Job.¹⁰ The LORD restored Job’s fortunes when he prayed on behalf of his friends, and the LORD gave Job twice what he had before.

¹¹ All his brothers and sisters and all his former friends came to him and had a meal with him in his house. They consoled and comforted him for all the misfortune that the LORD had brought upon him. Each gave him one *kesitah*^a and each one gold ring.
¹² Thus the LORD blessed the latter years of Job’s life more than the former. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she-asses.
¹³ He also had seven sons and three daughters.
¹⁴ The first he named Jemimah, the second Keziah, and the third Keren-hapuch.
¹⁵ One could not find anywhere in the land women as beautiful as Job’s daughters. Their father gave them estates together with their brothers.
¹⁶ Afterward, Job lived one hundred and forty years to see four generations of sons and grandsons.
¹⁷ So Job died old and contented.

ולכו | אל־עבדי איוב והעליהם
עולה בעדכם ואיוב עבדי יתפלל
עליכם כי | אס־פניו אשא לבלתי
עשות עמכם נקלה כי לא דברתם
* אלי נכונה בעבדי איוב: תלכו
אליפו המוכני ובלבד השחזי צפר
הנעמתי תשש כאשר דבר אליהם
יהוה וישא יהוה את־פני איוב:
10 יהוה שב את־שכחו איוב
בהחפזו לו בעד רעהו תספ יהוה
את־כל־אשר לאיוב למשנה:
11 תבאו אליו כל־אחיו וכל־אחיו
וכל־הרעיו לפניו ויאכלו עמו
לחם בביתו הגדו לו והנחמו אותו
על כל־הרעה אשר־הביא יהוה
עליו והתגדלו אש קשטה אחת
12 ואיש נזם וזה אחר: יהוה ברך
את־אחרית איוב מראשיתו והיה־לו
ארבעה עשר אלף צאן וששת
אלפים גמלים ואלף צמד בקר
13 ואלף אתונות: והיה־לו שבעה
14 בנים ושלוש בנות: הקרא שם־
האחת ימימה ושם השנית קציפה
15 ושם השלישית קרן הופך: ולא
נמצא נשים יפות כבנות איוב בכל־
הארץ והיו להם אביהם נחלה
16 בתוך אחריהם: וחי איוב אחר־י
זאת מאה וארבעים שנה וראו את־
בניו ואח־בניו בניו ארבעה דורות:
17 ומת איוב זקן ושבע ימים:

סבט ק

ירמיה ק

^a A unit of unknown value.